SPECIAL COLLECTIONS

EAST WEST 東西報

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ED CHOOK LOSES ON TAIWAN TRIP LAWSUIT

By JANET LEE

OAKLAND—Edward K. Chook, mer executive director of the kland Chinese Community ncil, lost a $990 judgment in appeal heard before Superior rt Judge Lewis Lercara in meda County December 17.

Chook had filed the appeal er losing a suit filed in small ms court by plantiffs Muriel g, Irene Wong, and Jack Loo inst Chook for fraudulently anging a Taiwan study tour in summer of 1972.

Plaintiffs claim they had been to believe that the trip was nsored by the Oakland Chinese mmunity Council and was to lude scheduled tours, living ac- nmodations and transportation der a one-cost package deal. wever, upon arrival in Taiwan, group found that no such ar- gements had been made and t they had to pay extra for ergency arrangements.

"For three days, we stayed in Student Hostel, where the ms were infested with cock- ches and bad odors," testified s. Muriel Ong.

STRANDED

Not permitted to return with- t paying additional fare, the nded group shifted from place place for six weeks.

Upon their return, the irate up confronted Chook and was en a promissory note which eed that the trip was "disas- us" and that individuals in the up would be reimbursed for ir expenses. When Chook failed to meet the terms of the note, plaintiffs proceeded to sue him in the Alameda County Small Claims Court. They were awarded the total judgment of $1500.

Chook then filed an appeal, stating he had arranged the Taiwan trip as a public service, had gained no private benefit from it, and had made partial restitution from a sense of moral responsibility.

$990 JUDGMENT

In a very heated exchange with the defense attorney, the attorney for the plaintiffs challenged Chook's credentials and past record of moral responsibility. Judge Lercara, ruling this line of questioning irrelevant to the case, ordered that Chook make further restitution totaling $990 to plaintiffs within ten days.

Recent investigation of Chook's medical degree by the American Medical Association has disclosed that he did not complete studies in Taiwan, as he has claimed, and that he was discharged from the U.S. Army Medical Corps because of false claims to the title of medical doctor.

Chook was dismissed as director of the Oakland Chinese Community Council in Nov., 1972 for non-disclosure of his work activities while employed by the Council. He was also dismissed by the Bay Area Bilingual Education League in Sept., 1972 as Chinese component coordinator for non-performance. At that time, his title of a doctor's degree in philosophy was also in question.

By 1920, there were only 689 Chinese in Nevada and only a few who had participated in the construction of the Central Pacific. Three of the old-timers were honored in 1919 at a semi-centenary celebration. From left to right: Took Wong, Chao Lee, and Cue Ging. (Courtesy of Amon Carter Museum, Fort Worth)

(See article on "Three Generations" exhibit on page 8.)

Civil Service to Obey Fireman Ruling

"Reverse discrimination" is the rd around City Hall these days. That reference alludes to a de- on by the Civil Service Com- sion last week to obey a feder- court order to begin hiring men on a "one for one" basis ne minority for each Caucasian ed.

The commission also adopted eligibility list of 570 applicants, which at least 103 are members minority races. On the "one one" basis, all 103 minority mbers will be among the first 9 recruits scheduled to be hired s year. At present, the depart- nt has about 24 minority fire- n.

TWO YEAR LIST

All applicants on the eligibility are expected to be hired with- two years, which would bring department up to its author- d strength of 1287 men, ex- ding officers.

The department has not hired any firemen since 1970, when a lawsuit was filed by Public Advocates, Inc. against the Civil Service Commission for racial discrimination in hiring.

Last November, U.S. District Judge William Sweigert ruled that while the commission's exams were not "intentionally discriminatory," they had that effect.

He ordered that written tests not be considered in hiring and ruled that firemen could be appointed on passing oral and physical tests. He also made the "one for one" racial hiring order.

US GIVES TAIWAN MOST TRADE

TAIPEI—The Ministry of Finance in Taiwan announced Dec. 14 that the United States was its largest trading partner this year. Sino-US trade totalled US $2,331.8 million in 1973, with a surplus of US $704.4 million to Taiwan's credit.

NEW YEAR'S EVE ATTACK 5 ARRESTED

Five young men have been released on bail, following an "unprovoked attack" on four other youths in the North Beach area New Year's Eve, according to police reports.

Jee Lok, 23, Richard Wong, 24, Chun K. Chui, 22, Chun W. Chui, 20, and David Tso, 24, were arrested after midnight last Tuesday for assault with deadly weapons.

John Ferralis, 19, suffered scalp lacerations and extensive bruises, but has been released from San Francisco General Hospital. His brother, Mario, 18, and friends, Ernest Fernando, 20 and Benjamin Jones, 20, escaped unhurt.

Police could give no motive for the attack. "You know how youths are when they get together," said one officer. "It wasn't like this before the Hong Kong bunch started coming in. We're just not getting the best people in," he said.

FIST FIGHTING BREAKS OUT DEC. 31

According to police reports, two rival gangs passed on Grant Avenue between Washington and Jackson streets at 10 p.m. New Year's Eve. Words were exchanged and as a result, fist fighting broke out.

"Baseball bats and smaller weapons were used, but no guns or knives," reported police. No one was seriously hurt.

Initiative + Cooperation = Electronics Assemblers Class

By MABEL NG

Henry Wu has demonstrated that individual initiative is what Chinatown needs. Through his efforts, seventeen immigrants will not be wasting the skills they acquired in Hong Kong.

A few months ago, Wu, manufacturing manager of Teledyne MEC in Palo Alto, approached Chinese for Affirmative Action (CAA) with the idea of starting an electronics assemblers' training class. The purpose was to help unemployed and underemployed Chinatown residents encountering difficulty in getting skilled jobs because of language and relocation problems.

Since December 3, class has been meeting twice a week at the Chinese Cultural Center, and indications are that it is progressing well.

Behind Wu's efforts is the concern that many immigrants with experience in electronics can not hold such jobs in America. Many of them do not speak English and consequently cannot break into peninsula cities, where most electronics firms are located.

COOPERATION

Cooperating with CAA and the Chinatown-North Beach English Language Center, which is involved in manpower training, Wu and Teledyne decided that an evening class held in Chinatown would be most advantageous for potential trainees.

Trainees were recruited openly, through announcements sent to various community agencies. From over sixty applicants, seventeen were selected through an evening of mass interviews by Chinatown agency workers in November. Manual dexterity tests, PC Board familarity, language know-how, experience, and present employment were all considered in the screening.

HIRING

From this program, Teledyne has promised a minimum 30 per cent hiring and hopefully more. Ron Ulrici, personnel manager, has agreed to contact other electronics firms in the Palo Alto area about the possibility of hiring the other trainees.

At present, Teledyne is providing all training materials, teachers and a soldering kit. The class is scheduled to run 10 to 12 weeks.

What is significant in this cooperation between private enterprise and community agencies, according to Henry Der, CAA member, is that it will hopefully encourage others to set up training programs for community residents.

"It is a form of affirmative action and hiring. Chinese in administrative positions can help community agencies give assistance to further the employment of Chinese," he said.

HEATH CANCELS CHINA TOUR

LONDON—British Prime Minister Edward Heath announced to the House of Commons recently that because of the "difficult and indeed grave situation facing the British nation," he has cancelled his tour to China. The tour was scheduled to take place January 4 to 12.

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EDITORIAL

POOR FILMS AND SCANDALOUS PROMOTION

Theater-goers in Chinatown have been noticing the decline in quality of films from Hongkong for a long time. This has not surprised us since the world film industry has suffered considerable set-backs due to the increased popularity of television. Nevertheless, many in our community still consider film-going as their main entertainment.

The poor quality of films, coupled with the lack of film critiques, have not been a blessing to our community. Films which promote violence, revenge, blind loyalty, and other outdated ideals disguised as Chinese traditions have slowed the adjustment and assimilation of new immigrants.

Much as we detest the idea of censorship, we feel the news media should provide time and space to review new films. Community forums should be formed to discuss the thematic materials presented in the films on a regular basis. Community action groups, although they should devote the bulk of their time and energy to major issues, should not neglect these unhealthy films which are slowly eroding the minds of young and old.

* * *

Recently the Shaw Brothers' Great Star Theater in San Francisco used a number of obscene photos to promote its films in the weekly newspapers. Last week, East/West refused to print a photo of the film "The Kiss of Death". These types of photos insult the female sex as well as the readership of this paper. We are outraged to see that the management of Great Star Theater would stoop so low to make a buck. Not unexpectedly, the Theater promptly retaliated by cancelling its advertising contract with East/West.

We criticize the Theater for their lack of scruples in setting business policies. Fortunately, there still remain many businessmen of principle who have the community's welfare at heart.

POSTMAN'S DREAM

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LETTERS TO THE EDITORS

YOUTH COUNCIL SAYS "THANKS"

Dear Editor,

We, the Chinatown-North Beach Area Youth Council, would like to publicly extend our sincerest thanks to all who contributed to our 2nd Annual Thanksgiving Dinner for the Elderly and Children's Christmas Party in 1973.

Both events were very successful:

On Thanksgiving Day, approximately 300 elderly attended our dinner held at Old St. Mary's Auditorium. There was plenty for everyone to eat: lots of turkey, chow mein, yams, chicken, vegetables, fruit, and other good foods. Almost the entire meal was provided by donations, prepared and served by volunteers.

On December 22, approximately 500 children attended the Christmas Party held at Commodore Stockton Elementary School Auditorium. Although it took a while for everyone to meet Santa personally, every child went home with a toy gift or Christmas stocking and refreshments. Almost all the toys and stocking stuffers were donated, and the baked goods came from various youth groups and individuals.

The Chinatown-North Beach Area Youth Council is a non-profit, volunteer youth group. We realize that if not for everyone's generous contributions of time, services, food, and money, Thanksgiving would not have been shared with the elderly and Christmas not shared with the children of Chinatown-North Beach.

Again, we thank everyone for their generosity and concern.

Best wishes to all for a healthy and peaceful New Year.

The Chinatown-North Beach Area Youth Council

FANTASTIC INDEX

Dear Editor:

East/West's 1972-73 index is a fantastic work! Congrats and thanks to Ms. Brewer, Mr. Lee, and Mr. Loey.

Now if I'd only had the foresight to have kept my issues.

Kenn Fong
Oakland

(Bound copies of East/West's 1970, 1971, 1972 and 1973 issues are available for purchase. Please see ad at bottom of this page—Ed.)

TAIPEI APPOINTS NEW CONSUL-GENERAL

The Foreign Ministry in Taipei has appointed Yu-sheng Lee to head the San Francisco consulate.

Lee, 50, director of foreign affairs in the Executive Yuen and formerly consul-general in Seattle, will come here later this month to take up his post.

C.C. Tuan, the former consul-general, was transferred to the embassy in Washington, D.C. last year. Taipei then announced the appointment of Yin-shou Che to the post. However, due to the pressure of some local nationalist supporters, Che was promoted to the rank of an ambassador and sent to Swaziland in south Africa.

RICE PRICES EXPECTED TO COME DOWN

Concerned with the rising costs of retail rice in recent months, the board of directors of the Chinese Chamber of Commerce recently voted in a special board session to ask the Department of Agriculture to take steps to regulate the price of rice. The response is not encouraging.

According to Agriculture Officials, there was a worldwide shortage of rice in 1973, due to poor harvests in most major rice-producing areas outside the United States. The shortage led to greater demand for American rice to be exported overseas. The government had to raise the retail price of rice at home up to par with rice sold to foreign countries to prevent a possible draining of the crop in the domestic market.

However, this is only a passing phenomenon, officials say. The price of rice is expected to come down as a result of a bumper crop this year; but increased production costs will keep prices from returning to the levels before the increase.

US $500,000 GOES TO HONG KONG REFUGEES

WASHINGTON—The Office for Refugees and Migration Affairs of the State Department has requested $500,000 for the relief of refugees in the Far East, particularly in Hong Kong. The request has been appropriated by the U.S. Congress as part of U.S. foreign aid authorization.

The program was threatened earlier when Congress reduced total Refugees and Migration assistance from $9.5 million to $8.5 million. Senator Fong, Republican of Hawaii, was responsible for restoring the $9.5 million appropriation by citing the recent influx of Chinese refugees into Hong Kong.

DETROIT DROPS POLICE HEIGHT

DETROIT—The police depar ment here recently did away wi a minimum height requirement 5 feet 7 inches for police office to "insure that we will not lo good men and women on a no relevant technicality," accordir to Police Commissioner Phil Tannian.

This rule change won't he Sanshiro Miyamoto who said would not apply. Miyamoto, foot-5 tried in 1972 to defe the height requirement obstac to become a policeman throu the use of stretching racks ar getting hit on the head.

Now a part owner of a to and gauge company in near Walled Lake, Miyamoto said was happy that the police depar ment is opening the door others, particularly Orientals ar Latin Americans.

LOIS SNOW FULFILLS HUSBAND'S LAST WISH

PEKING — Following Edg Snow's wish to be buried China, Lois Snow placed her hu band's ashes on the Peking Ur versity campus, a site chosen Mrs. Snow and her daughter, Sia during their recent visit to Pekir A tablet at the site of the buri reads, "In memory of Edgar Sno an American friend of the Chine people, 1905-1972."

Snow, a journalist who w responsible for much of America understanding of China, wrote b fore he died, "I love China. should like part of me to st there after death as it always d during my life."

STEPHEN GEE

Stephen Ly Gee, for 37 yea associate secretary of the Chine YMCA here, died December 2 at the age of 79. He helped raise funds for the Chinatown building and had been active community projects all his lif He had been counselor and teach to hundreds of young Chines Americans.

Funeral services were hel January 6.

LOUIS LAU

Dr. Louis Lau, physician an acupuncturist, passed away aft an automobile accident in th East Coast last Saturday. A lor time resident of Berkeley, Dr. La had been active in communit and church works. He was 52.

Funeral services were held Ja 5 at Berkeley Hill Chapel.

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the CHI-am corner

By JUDY YUNG

1974, HERE WE COME . . . Get the feeling 1973 was the rotten bottom? Watergate, Middle East, the energy crisis, Agnew. . . . and in Chinatown, the rice crisis, cuts in government funding, police graft, cable car on Grant Ave., youth slayings, Younger's racist bulletin . . . it couldn't get worse. Like one billboard read: "1974—it's gotta be better!"

The last week in December was pretty hectic at East/West with our preparing for "the index." Dec. 31, 12 midnight found us still down in the dungeon trying to put it together. We rationalized that nothing much was happening above ground in the cold, rainy world anyway.

During one coffee break, we found the wet streets empty of cars and almost empty of confetti stands and people. Except for a few horn-blowers from outside the community, you'll think it was just another ordinary, wet night along Grant Avenue.

2 a.m., when things were beginning to look a little tipsy and the waxer (used in paste-up) was beginning to dry up on us, we hear a thump, thump, thumpity-thump. Just as surprised to see us down there as we were to see him on the other side of the glass door was a New Year celebrant, his bladder full from too much champagne.

"Of all the nerve," I muttered, as he turned around and said to someone upstairs, "There's people down here."

"You think that's bad," said Gordon the next day, "One year I had to shovel it up."

But back to the index issue, we were still working on it all New Year's Day. Wednesday morning, we went home for sleep, thinking the worst was over and that the job was done. Wednesday afternoon, we met up with the worst printing problems ever at the printer's. Somehow, we got the paper to you, perhaps not perfect, but you can't say we didn't try.

All together, it's been a bad beginning. But we just know it can't get worse. Besides, we get a second crack at it come January 23.

RESOLUTION FOR 1974 . . . Let's all pitch in and make it a better year for Chinatown. Remember Chinese Hospital, KQED Open Studio, the Sacramento-Stockton housing project, child care, Chinese Playground??? We can do it if we pull together.

MAKINGS OF A REPORTER . . . Learned from Alice Barkeley at Gimmy Park Li's "sweet 16" birthday party that the best way to dig up info is to sit in Chinatown bars and keep your ears open. Even as orange juice oozes out of them, you sit there and keep them open.

Loni Ding of KQED's Open Studio gave me another tip. To get people to cooperate, you must learn to butter them up. Like: "So-and-so said you were handsome, articulate, and knowledgeable on the Chinese Hospital issue. How would you like to appear on our next show?"

It never fails. She got Foo Hum on the show, didn't she? ("Chinatown Report: Chinese Hospital," a panel discussion with moderator Connie Fu, Foo Hum of Chinese Six Companies, Dr. Rolland Lowe, Maurice Chuck of San Francisco Journal, and me, to be aired January 17, 6 p.m. on Channel 9.)

When Dad found out I was going on the air on *that* issue and with Foo Hum, he hit the ceiling and called me the "bun"-est person imaginable. ("Bun" means "stupid.") Then he proceeded to "advise" me on the issue. I thought he was going to have a stroke in the process.

His argument was that everyone wants to see the outpatient clinic built for Chinatown, only the loan was in question. "The bank is willing to give us the loan, but only with Chinese Hospital as insurance. If we miss a payment, they'll take the hospital from us."

I quietly butted in and said, "But Dad, there's no other way we can build the clinic and we can't afford to lose the grant from the government."

Dad's opinion was that the family associations should lend the sum in question to Chinese Hospital, with interest. And if the Hospital should miss a payment here or there, the associations can wait and they would not take the hospital away from the community.

"But Dad," I gently interrupted again, "there's no reason we can't make the payments. A recent study and a top hospital administrator has vouched for the financial feasibility of the project."

"Listen, girl, I wasn't born yesterday. You can't pull the wool over my eyes! What happens when doctors don't want to rent the clinic space and income does not flow in from the clinic, as projected?"

What followed was an argument about the hospital's set-up with the clinic physicians. Dad, knowing the kind of doctors who operate in Chinatown, refused to believe that the doctors would work in the clinic for the sake of the community, and not for the sake of their own pockets.

"And you call yourself a reporter," he said. "Judy, you're too naive and straight-forward. You'll never make it!" And with that, our conversation ended . . . as well as our peaceful meal.

What a hard way to be "advised" by your father.

EMERGING RELATIONS BETWEEN EAST AND WEST

By Robert Lee

Dr. Robert Lee is Director of the Institute of Ethics and Society and Margaret S. Dollar Professor of Social Ethics at San Fransicco Theological Seminary. During 1972-73, he served as Senior Fellow of the East-West Center in Hawaii, where he worked to design a program relating the Humanities and Social Sciences to the emerging issues of Asia and the United States.

He was born in San Francisco in 1929 and is married to the former May Gong. The couple has five children.

The following is excerpted from his article, "Emerging Relations Between East and West." Ed.)

A new wind is blowing in the relationship between East and West. Whether the East wind is prevailing over the West wind, as Chairman Mao proclaimed during a period of hostility between China and the U.S., is problematic. No one can deny, however, that the new wind may-will change the course of contemporary history.

Certainly an exciting and dramatic shift in East-West relations was initiated by President Nixon's visit to China. We all had grandstand seats as witnesses of this trip via satellite TV. It is obvious that broken communication with one-fourth of the human race for over 20 years is an untenable and potentially explosive state of affairs.

President Nixon's visit to Peking, following up "ping pong" diplomacy with "chop stick" diplomacy, has shattered the silence and lifted the Bamboo Curtain. This has unleased a torrent of human interest and emotions in things China and Chinese. So many Americans are applying for entry visas to China that facilities are not available to accommodateall who wish to visit.

CHINA ROMANCE

Remember that from the days of the Open Door Policy, Americans have always had a strange kind of romance with China, nurtured and reinforced by Pearl Buck's poignant novels, such as the *Good Earth* and Lin Yu-tang's earthy wisdom contained in such books as *The Importance of Living*. Suddenly we are playing catch up with all sorts of China study programs proliferating in academic centers, and even high school students are wanting to learn Chinese language, culture and history. Asian Studies has become a hot field, even in these days of academic budget slashing.

Apart from this unleashing of human interest in China, my hunch is that something very significant is happening: namely, that we are currently witnesses to the breaking up of the old bi-polar hegemony featuring the U.S. and the U.S.S.R. In its place we are seeing the emergence of an array of multi-polar relationships ushering in new geopolitical possibilities. As one example, it is quite possible that the relationship between China and Japan may bear greater future significance than the relationship between either China and the U.S. or China and Russia.

The significance of the Peking-Tokyo relationship leads me to posit a second hunch: namely, a resurgence of world-wide ethnic identity. Indeed, more important than the impressive economic and technological gains in the new China (in my opinion) is the new spirit and pride of national identity, the recovery of a sense of purpose and the rediscovery of the virtue of self-reliance. Not only has Mao's leadership provided the politics of revolution, but he has also managed to inject into the body politic the poetry of revolution.

ETHNIC SPIRIT

The spirit of ethnic consciousness and incipient nationhood has also been aroused here in America among Asians, Chicanos, and Blacks and finds expression in the doctrine of self-determination. Ethnic identity and nation-building is a necessary and crucial process for Asian countries as well as for ethnic minorities in the U.S. to undergo.

My past year at East-West Center has been consciousness expanding for me inasmuch as I had never before been with so many Chinese intellectuals from China, Southeast Asia, and Hawaii. Parenthetically, the Chinese in Southeast Asia are deeply troubled by the hostility—ranging from envy to persecution that is directed against them—especially in such places as Indonesia and the Philippines, but also in Thailand, Burma, South Vietnam where the Chinese are frequently compared with the Jews of Europe.

Asians, ever mindful of racial slurs, are avidly rediscovering their own identity and have become more militant in the process. Whatever the ideology of these far-flung Chinese intellectuals, there has been an unmistakable sense of pride in the re-emergence of China on the world scene.

EDUCATION BIAS

We are all more or less products of our own educational exposure, and American education is almost exclusively biased toward Europe and European history. We know Europe's kings and queens, its great battles and heroes, European art, culture and philosophy. But our textbooks tell us virtually nothing about Asian civilization, which was highly developed when European culture was on all fours and still chasing its own tail.

By the same token our education tells us precious little about the experience and contributions of Asians to the American scene. What little is conveyed comes through in Charlie Chan or Fu Man Chu stereotypes of the "inscrutable Oriental," who somehow has to be unscrewed. Or else it's the self-effacing and silly grin over piles of unwashed laundry.

How many Americans know that the dark red delectable fruit known as the "bing cherry" was named after a Chinese cook, Ah Bing, who experimented with horticultural cross-breedings? Americans are vaguely aware of the fact that the Central Pacific Railway, connecting the Eastern and Western seaboards, was built by the backs of Chinese laborers—including my own great grandfather. Yet on May 10, 1969, at ceremonies in Sacramento commemorating the centennial of the opening of the railroad, not a single representative of the Chinese community was invited to take part. An oversight or racial arrogance?

POLITICAL INTERESTS

But back to East-West relations, we should not be so naive as to assume that the new relationship between China and the U.S. is an expression of hardness of heart becoming purity of heart. It obviously serves the mutual political interests of both sides and has beenthought through carefully by the Chinese.

Faced with Soviet saber-rattling and the fear of a pre-emptive nuclear strike, China's dispute with Russia played no small role in her desire to normalize relations with the United States. Mao and Chou have seemingly adopted the old adage: The enemy of my enemy is my friend, or at least my ally.

But now that the doors to China are open, quite a contingent of Americans have travelled to China and returned with glowing accounts of their discoveries. The American mood is one of fascination, if not actual infatuation—an interesting commentary of how mercurial the mood response can alternate from hostility to cordiality on the part of both the American and Chinese publics.

CHINESE COMPLETE TANZANIA AIRFIELD

TANZANIA—According to a correspondent of the Christian Science Monitor, China has just completed a new military airfield in Morogoro, Tanzania, capable of handling MIG-type jet aircraft.

Approximately 20 MIG-17's and MIG-19's have already arrived from China. The airfield is reported to be large, but poorly equipped in radar and vectoring equipment. This airfield joins the Tanzania-Zanbia railway in the list of Chinese economic projects in Africa.

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CHINESE WORD-A-DAY

BY GORDON LEW

"WELL"

Mandarin **JING** Cantonese **JEHNG**

Many of my friends claimed that the easiest Chinese word is "well," for all a person has to remember is tic - tac - toe. From now on if you are going to invite someone to play tic-tac-toe with you, why don't you say: "Let's play the Chinese game of Well," instead. If you say that, chances are that you're going to win the game. Your opponent will be so handicapped with the inferiority complex given him by your knowledge of Chinese that he'll lose for sure.

Are you tired of paying tax? Well, four or five thousand years ago the Yellow Emperor had a good solution. He would divide six hundred and thirty acres of land into nine equal portions in the form of the word "well." These nine portions of land of seventy acres each would be farmed by eight families. The remaining seventy acres in the middle is the public land where everyone pitches in to help. The produce from the public land goes to the treasury so no one has to pay any direct taxes. Because the dividing line of this system looks like the word "well," it is known as the "Well Farming System" of China.

A person who sits in the well and looks up to the sky is a person with an extremely narrow outlook, so the Chinese say.

"He who sits in the well and looks to the sky,

"Does not have enough stars to feed the eye."

Next time you meet a narrow minded person, you may invite him to sit in the well where he belongs, or simply tell him to

"Go jump in a . . ."

Chinese in the Mississippi Delta

By NEI-DE LAI

(Mr. Nei-de Lai is a graduate student in the Department of Languages, Literature, Speech and Theatre at Teachers College, Columbia University and also Convenor of the China Concerns Committee, Religious Society of Friends, which meets in New York annually—Ed.)

BOOK REVIEW: James W. Loewen, *The Mississippi Chinese: Between Black and White*, Cambridge, Mass., Harvard University Press, 1971.

Assisted by the National Institute of Mental Health, the East Asian Research Center and the Department of Social Relations at Harvard University, James Loewen reveals in this pioneering study some intricacies of the Yazoo-Mississippi Delta's "racial etiquette" system.

While it is widely known that the land has been mostly tilled by black sharecroppers and owned by white planters for many decades, very few realize more Chinese people live there than in any other Southern state and how "Yellow Power" gradually grew there is the instructive burden of this study. It teaches us not only about Chinese people and their extraordinary ability to fluorish even in semi-feudal settings, but also about how white racism, unavoidably imbedded in the U.S. social system, often works in irrational ways, contradicting the Marxist analyses of man as an economic animal.

Historically, Chinese were first encouraged to come to the Delta, shortly after the Emancipation Proclamation, about 1869, to take the place of the blacks in cultivating the plantations. However, as soon as the Chinese saw the situation clearly, they scraped together enough cash to open a simple one-room grocery, living in the back. In this way they became relatively independent, even wealthy, selling groceries to the blacks. This the white planters increasingly refused to do, as it offended their mores so to wait on the blacks.

STATUS CHANGE

Chinese people, who were initially considered to be subhuman like the blacks, came to receive most, if not all, of the considerations accorded to full-fledged humans (even before the civil rights movement reached the Delta). A combination of economic success and the accompanying adoption of white cultural patterns with a less than ready acceptance of the whites' initial assessment of them apparently created a social momentum towards change in the status of yellow people in the Delta.

One of the more fascinating questions considered is that of interracial dating and marriage: "It has been commonly observed that when cross-caste marriages occur, the male is from the higher group, his bride from the lower. This is *hypergamy*, and has been observed most consistently in India."

It has also been observed almost everywhere else, and one o the few exceptions appears to b the dating and/or marriage o white females by non-white male which may be increasing in th Northern U.S. When interracia marriage does occur it tends t violate class and racial norms si multaneously (e.g., middle-clas Chinese grocers in the Delta tend ed to marry lower-class whit women).

LOEWEN THEORY

Without pretending he ha found any new or adequate theory Loewen indicates that "twin fac tors — personal attributes which may partly compensate for ascribed racial inferiority, and domi nance and confidence accruing t the upper-race individual—provid a *pull* for interracial marriage.' This is needed to overcome ofte strong social pressures and sanc tions.

In concluding discussion o this point, the author points ou two areas needing further research (1) who initiates interracial contacts (e.g., why Chinese boys hesitate to ask out Caucasians, etc.) and (2) why is sexual imagery "s important in racial segregation o regarding dominance in genèral.'

In short, anyone interested i thinking about those folkway that are "as American as cherry pie," and how they have affected Chinese growing up among them could do considerably worse tha to read this well organized, com pact (about 200 pages) and care fully documented book.

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THE CHINESE WAY OF FUNERALS

By SANDY LEE

My husband's brother, Gene, had been seriously ill for over three-and-one-half years. We still were shocked and unprepared for the news of his death last October. How can one ever prepare for such news??? And then, how does one "properly" prepare to see the dead off to the next world?

Gene was a very unique person. He was a teen-ager when he first came to America over 40 years ago from China. He considered himself very Americanized; yet, he hung on so many of his native customs and traditions. He was always saying, "That's the way we Chinese do things." He always encouraged me to teach our little girl more Chinese.

Through my participation in Gene's funeral, I came in touch again with some of the customs involved in a Chinese funeral. And because Gene has always enjoyed reading about articles pertaining to Chinese traditions in East-West, I don't think he would mind my sharing his funeral with East-West readers.

The dead is gone, and life for the living goes on. And after the initial shock of a close one's passing away, one finds there are many things that need to be done. Gene's funeral was the first I have ever had to help plan. As I prepared to do my part, I thought back to the only funeral I can remember well—my great-uncle's, over 20 years ago.

I still have nightmares when I think of my uncle's funeral, which was held in a Chinese-owned mortuary, equipped with all the necessary fixtures for a Chinese-style funeral. I remember the hired criers at the wake service, wailing and screaming in loud mourning cries. (The Chinese believe that the louder you cry, the more respect you are showing the dead.)

I can still see some of my relatives, my parents included, buying water from the funeral director to wash my uncle's face so that he would enter the next world clean. The funeral director held a pan of water in his hands, while Dad tossed in a 50 cent piece and went through the motions of washing my uncle's face.

PEARL

I remember seeing my uncle's son place a pearl in my uncle's mouth so that when he entered the next world, he would say only precious things. Or was it so that the spirit would go into the next world wealthy?

There was plenty of food and whiskey in front of the casket where we kneeled and offered Uncle food and drink so that he would not enter the next world hungry. (I can still see the eyes of the roasted pig staring at me.)

The little old ladies burnt paper money and clothes so that Uncle would have money and clothes with him in the next world. They also burnt incense and offered food, drink and prayers to the gods in the next world so that they would welcome and treat our uncle well.

We all had to attend the funeral, including my four-year old brother, because Granduncle was the oldest and closest relative we had on my father's side in America. It would have been disrespectful if any of us did not attend.

Mom told us to leave our keys at home before going to the wake service, so that Uncle's spirit would not take our keys and come back to visit us. We also left the light on because spirits will not enter a lighted room. It was believed that the spirit of the dead returns to say "good-bye" to his loved ones within three days following his death, since his spirit does not enter the next world until his casket is lowered into the ground.

CLOSED EYES

I can still remember how scared I was when I had to go up and bow three times to say "farewell" to my uncle. One of the relatives was saying that Uncle had had a good and long life: "Look how his eyes are closed. He has died peacefully." It is believed that when a person does not die a good death, his eyes remain open.

I had an aunt who died very young, leaving behind two very young children. At the time of her death, her eyes would not close. One of her older sisters had to talk to her and assure her that they would take in the children and take good care of them. Only then, I was told, did she close her eyes, indicating that her spirit was finally at rest.

I was unable to sleep after the wake service and dreaded the funeral service for my uncle the next day. But to my surprise, the service was a simple Christian ceremony without any of the wailing and fanfare from the night before. My uncle's family was not taking any chances with Uncle's spirit. The funeral had both the traditional Chinese wake and Christian services.

"Look how his eyes are closed. He has died peacefully."

I was greatly relieved to learn that Gene's service was to be kept simple. Because Gene's wife was hospitalized and he had no children, it was decided that his younger brothers would be the official mourners. My husband, being the youngest, would be the chief mourner.

Since Gene's parents are still living, and since it is against the laws of nature for a son to precede his parents in death, the parents were not to participate or attend the funeral. This was news to me; but my number one sister-in-law told me that this was the custom of their village in China. Most of Gene's uncles and aunts from his parents' generation were also not expected to attend the service.

MONEY ENVELOPES

Gene was to have a Christian burial, according to his wife's wishes, together with a few of the Chinese customs, according to his parents' wishes. It was agreed that a wake be omitted and that the red envelopes each containing a dime and the white envelopes each containing a nickel and a piece of candy be distributed at the service.

The red envelopes are "li-see," meaning good luck, and are distributed after the service to the people attending and to those who sent flowers or "white money." (White money is used towards the funeral expenses.) People receiving "li-see" are expected to buy something sweet with this money.

The candy in the white envelope is to be eaten after the services and signify sweetness following a sad event. As it happened, once the service at the cemetery was over, the little old ladies (L.O.L.) went around telling everyone to rip open the white envelopes and throw them away immediately after eating the candy. It is considered bad luck to keep the white envelopes. There were Caucasians and Blacks at the services who did not know what this was all about. But they soon got the message when the L.O.L. said to them, "Open. . .eat. . .sweet. . .good luck."

There are certain aspects of Chinese culture that are not to be questioned. At the funeral, I found that the L.O.L. said certain things with such convictions that I accepted them unquestionably. For example, nothing pertaining to the funeral is to be kept inside the house. I was to buy all the necessary things the night before and leave them in the car parked outside the house, the necessary things being the candy and the red and white envelopes.

BAD LUCK

One day, number one sister-in-law called me up and told me to bring some folding chairs down to one of the Chinatown alleys. They wanted to stuff the red and white envelopes out in the streets since it was bad luck to do it inside the house. I had to convince them that since the service was in Oakland, we could do the stuffing in the car on our way over. Reluctantly, they agree to do so.

Everyone that is involved with the funeral in any way receives a red envelope. It is not because of the money inside, but the symbolism behind it that makes the gesture important. Because the funeral is a sad event, the red envelope, which symbolizes happiness and good luck, is given to counteract this sadness. For his part in being a pall-bearer, an attendant, a driver, and for sending flowers, a person receives four red envelopes. The minister, organist, funeral director, and drivers of the hearse and limousines all receive red envelopes at Chinese funerals.

Because the funeral is a sad event, the red envelope, which symbolizes happiness and good luck, is given to counteract this sadness.

Along with the flower "blanket" for the casket, we were told, there must also be a "blanket" on top of Gene, since he is now laid to his final rest. (It is traditionally a symbolic blanket made of silk cloth.) The "blanket" is usually from the wife and the youngest brother; but in the case of Gene, with his parents still living, the "blanket" must come from his wife or his parents, we were told. For the same reason, my husband was excused from placing the blanket on Gene.

The store in Chinatown we went to to buy the "blanket" chose for Gene a red and white one, customary colors a wife should choose for her deceased husband. There are different colored "blankets", depending on the relative who buys it. The storekeeper was also prepared to provide mourning clothes and arm-bands, but again, because Gene's parents were still living, we were told mourning clothes were not to be worn.

Since my husband was the chief mourner, all the problems were referred to us. We tried to please everyone as best we could, bearing in mind his widow's wishes.

"HOUSE-SIT"

The day before the funeral, my sister-in-law called and said that someone should "house-sit" Gene's house in case Gene's spirit decided to come home. "He should not come home to an empty house," she said. We finally decided that Gene's favorite cat would be home to greet him if he wanted to visit. The L.O.L. were not happy with that answer, but it was the best we could do with such short notice. Then someone wanted to burn some of Gene's clothes and to throw paper money behind the casket on the way to the cemetery. But we had agreed to keep everything simple, so the request was denied.

The family got together to purchase a floral wreath for Gene. Because this is sad business, we were told we must all pay for the wreath before the purchaser orders it, or we can pay our share at the florist's. This is one occasion when no one can borrow money to pay for it.

One of the relatives was assigned to cut off the ribbons and tags on the flowers sent to the funeral. After the funeral, I could not make out one of the Chinese names. I took the ribbon back to Chinatown to ask Gene's eldest brother. When they saw the ribbon I was holding, they told me to stay outside. Gene's oldest brother then came out onto the sidewalk and read me the name. My sister-in-law then told me to get rid of the ribbons and cards immediately and not to bring them home.

INTO A GUTTER

For awhile I did not know what to do with that bagful of ribbons and tags. I thought of throwing it away at the restaurant where we had lunch, but I didn't want to give the owners any bad luck. I finally threw it into a gutter. My husband, in humor, remarked that it would be my fault if that particular block caved in or had an earthquake that night.

One of the relatives said that a funeral is very much like a wedding in that both sides of the family must agree with the arrangements. I found this to be very true. Like a wedding, there is also a set procession at a funeral. The mourners are lined up according to their relationship to the deceased. At Gene's funeral, his two younger brothers entered first, followed by the oldest nephew, and then the rest of the immediate family, relatives and friends.

I walked with Gene's nieces and sat with them until a L.O.L. insisted I sit next to my husband to pay our respects together as a couple. We bowed three times to Gene and each of us said our silent farewell to a brother and friend. Gene, wherever you are, we wish you love and peace.

MILITARY UPSET MEANS GREATER PEKING POWER

PEKING—John Burns, correspondent in Peking, reports that the sudden military shake-up in China could mean increased control on the part of the central government over provincial military bosses.

Eight out of eleven military commanders in China will be replaced soon, and six of these eight have been doubling as provincial party bosses. This dual-control held by the military over the provinces may be diminished, depending on the new assignments, as yet unannounced.

Burns reports that this is a second stage in curtailing military power which began with the deposing of Lin Piao as defense minister. Lin Piao's position and the offices of those who disappear with him, chief of staff and Navy commander, still remain unfilled.

It is speculated that when the National People's Congress meets soon for the first time in nine years, these top military posts will be reassigned. According to Burns, the favorite contender for the position of Defense Minister is Yeh Chien-ying, who has filled the job on a tentative basis since the coup.

LAW SCHOOLS SEEK ASIAN APPLICANTS

The Antioch School of Law in Washington, D.C. and Gonzaga University School of Law, a Jesuit institution in Spokane, Washington, are actively recruiting Asian-American students for September 1974.

Antioch involves students in serving the poor in Washington, D.C. while they work for their degrees. For application and financial aid materials, write Sally Begley, Admission Director, 1624 Crescent Place, N.W., Wash. D.C. before March or contact Craig Chun or Stanley Eng at the above address.

Those interested in Gonzaga can write Les Wong, Asian American Studies, Gonzaga University, Spokane, Washington.

COOKS PROGRAM RECEIVES GRANT

A $50,000 grant has been awarded to the Immigrants Development Center by the U.S. Commerce Department, which will allow the Center to continue through June, 1974.

Under the Center's program, new Chinese immigrants are recruited and trained to become cooks. English instruction is also given.

Wing Leung from China and Dimitra Moutsios from Greece (seated) get help for their lesson from Luis Rodriguez of Nicaragua and Myung Lee from Korea. Their class is one of 70 that will be offered by the Adult Day School for the new semester that begins January 28. Other classes to be offered include business and career education, parent-child education, citizenship, and high school and pre-high school subjects. For more information, contact the Adult Day School, 2455 Church Street, or call 638-8484.

"RED FLAG" SUPPORTS WOMEN CADRES

PEKING—New energy is being directed toward evening the ranks between men and women cadres in China, as indicated by a recent article in "Red Flag."

The article quotes Mao's famous statement, "Times have changed and men and women are equal." The author, Hsia Ping, also recalls that outstanding women cadres have accomplished much in leading government bodies and in local party work.

PRIVATE BANKING IN CHINA INCREASES

HONG KONG—The Hong Kong weekly Da Kung Pao reports this week that 170,000 new bank accounts were opened in 1973, savings deposits increased 11 per cent over 1972's record. Retail sales in Peking in 1973 rose 13% over 1972 sales. These figures represent the slight and steady increase in private banking and consumerism that has resulted from stable prices and low living costs in China since 1949.

Y.S. SUN PREDICTS 1974 TAIWAN SLUMP

TAIPEI—Taiwan's Minister of Economic Affairs Y.S. Sun predicted December 30 that 1974's economic growth in Taiwan is bound to be lower than 1973's. "Inflation continues to be the nation's number 1 problem," Sun said.

Shortage of oil and other basic raw materials has boosted the cost of living by 9.6 per cent this year, and according to Sun, prices will continue to rise in 1974.

Chinese for Affirmative Action has been notified of these job openings:

Auto Mechanic. Must have valid Class 3 Calif. driver's license and two years experience in servicing and repairing of autos. May substitute school exp in auto mechanics or auto engineering for work exp. Must know auto terminology and maintenance procedures. Apply for exam by 1/23/74. Salary $757 to start.

Director of Family Planning Unit. Mid-level administrative and supervisory position. Responsible for community contacts, counseling, supervising of staff, and record keeping. Masters of Social Welfare plus 2 yrs. exp. $12,000.

Vocational Education Consultant. Plan and develop programs in Calif. Vocational Education Dept. in Sacramento. 3 yrs. exp as a teacher in Voc. Educ. supplemented by 2 yrs. admin. or supervisory exp. Must file applications by phone by 1/18/74. Salary $1572 month to start.

District Specialist, Chinese Bilingual Program. Develop, plan, and coordinate educational programs for Chinese students in East Bay schools. Also act as liaison with the community and with state federal agencies. Must have valid California General or Standard Credential, be bilingual/bicultural, have exp. in supervising staff. Apply by 1/21/74.

School Nurse. Must have California credential authorizing service as school nurse. Apply by 1/18/74.

Production Secretary. Secretary to Producer and Manager; maintain budget books, payroll, schedules, and tapes. Should have secretarial skills, know bookkeeping procedures, some knowledge of TV production.

For more information, call Skill Bank, 398-8212.

BOSTON TO SURVEY CHINESE HEALTH NEEDS

BOSTON—A one-year program aimed at improving health care services for the Chinese people in the Boston area will be launched jointly by the Boston Chinese Community Health Service (BCCHS) and Tufts University soon.

The $71,000 project, funded by a $47,000 federal grant and matching shares from BCCHS and Tufts, will seek to increase the knowledge of available services among area Chinese and to reduce the anxieties many of them have about Western medical practices, according to project officials.

Project administrator William Leong said his staff had begun, since Oct. 1, 1973, case studies to determine the needs of the community regarding health information. Specific activities in areas of bilingual lectures, leafleting, audio-visual aids, mass media programming and a community health newsletter are now being planned.

TRADE BILL HINDERS SINO-U.S. PLANS

WASHINGTON — The 197 trade reform bill, passed in th U.S. House of Representatives an expected to pass in the Senat next year, may hinder plans fo U.S.-China trade because of clause regarding emigration.

The clause states that th "most-favored nation" statu Richard Nixon may decide t grant Peking cannot be granted t a country which restricts emigra tion of its citizens. (China doe restrict the granting of emigra tion visas.)

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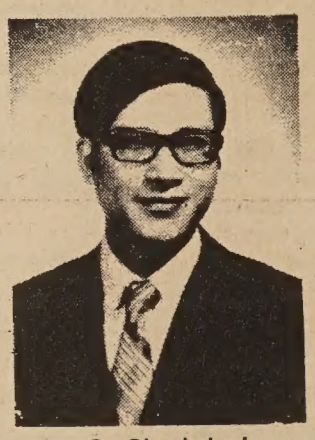

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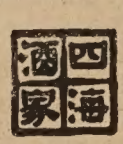

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SAND STICKS TOGETHER DESPITE PRESSURES

e Asian rock group, SAND, now concluding a six-month engagement the Hawaiian Hut night club in the Ala Moana Hotel in Honolulu.

By RICHARD SPRINGER

Becoming a successful money-aking band in the San Francisco ay Area is like attaining star status s a gymnast in the Soviet Union. he competition is fierce, but once ou get your head above the crowd, ou know you've accomplished omething.

For over three years the rock and oul group SAND has stuck together rough lean times. Their perse-rance and hard work are finally aying off. Currently they are in a restigious six-month engagement Honolulu at the Ala Moano otel.

A few months ago, hours before aving for Hawaii, the eight-ember group took some time off om their frantic preparation to flect upon where they've been and eir hopes for the future.

SAND has played before many ll-out crowds in places like Fill-ore West, the Berkeley Commun-y Theater and Basin Street West. hey've gained the respect of their ers, and in fact, have upset better own bands by out-playing them the same bill.

ELUDING FAME

Fame, a record contract, and big-ne media exposure have eluded AND thus far. Hugh Dong, who mposes and arranges, besides aying guitar, percussion and saxo-one for SAND, is proud that the oup still has seven of their original members. Critics and audiences have praised SAND's sound, and he is disappointed that it has taken so long for the breaks to come.

He also laments the fact that although the group is primarily Asian, SAND has not received great support from the Asian community. "Asian audiences are the hardest to please," he says.

The three young men who are SAND's horn section are Albert Woon (saxophone), Gary Wood (trumpet), and Haley Wong (sax and flute). Bassist is Dace DeLuca and the drummer is Matthew Mah. Singers are Robert (the Rock) Rockmore and a new fresh addition to SAND, Peggy McDonald.

McDonald is a Louisiana miss who sang with her father's Country and Western band and who is an engaging personality who could be the final spark that brings in the coveted record contract.

The members of SAND have been practicing in garages and barns and "living on peanuts," according to Dong. It was only in preparation for the Honolulu engagement that they have at last been able to spend some money on new clothes.

"They have faith in each other," says manager Yemun Chung.

They also have determination and a track record built upon three years of musical accomplishments. This could be the year for SAND.

HEALTH AGENCY HAS BILINGUAL WORKERS

OAKLAND—Chinese- and Spanish-speaking bilingual staff workers are now available twice a week at the Central District Health Clinic, 499 Fifth St., Oakland, announced the Alameda County Health Care Services Agency. The Chinese-speaking workers will be at the clinic on Mondays, 2 to 5 p.m., and Tuesdays, 4:30 to 6 p.m. The Spanish-speaking workers will be at the clinic on Tuesdays and Wednesdays from 10 a.m. to noon.

The bilingual workers are volunteers. The clinic offers services in family planning, immunizations, multiphasic examinations and other types of medical care.

UN DELAYS DEBATE ON CAMBODIA SEAT

PEKING—"Peking Review" recently condemned the postponement of proposed debate on the restoration of UN seating for the Royal Government of National Union in Cambodia (RGNUC) led by Samdech Norodom Sihanouk.

The 28th UN General Assembly began debate on December 4 on a resolution by 33 countries to restore recognition of the RGNUC. However, a resolution by the U.S. to reschedule the debate to 1974 was passed by a margin of only 2 votes, leaving it up to the 29th General Assembly of the UN to resolve the issue.

ASIAN ACTOR NEEDED FOR YASHIDA ROLE

Plans are being made to bring to the screen the story of a Japanese-American who was conscripted into the Japanese army during World War II. A Reno-based productions company is looking for a Japanese—American student to play the role of Jim Yosida.

The film will be based on the autobiography, "The Two Worlds of Jim Yoshida," written by Yoshida and Bill Hoskawa and published by William Morrow last year. Yoshida, a reinstated U.S. citizen, now lives in Honolulu.

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COURSE & NUMBER	SECTION	COURSE TITLE	UNITS	DAYS	HOURS	LOCATION
BUSINESS 50	541	BUSINESS RECORDS AND RECORD KEEPING	3	MW	6:30-9:00 PM	(1)
		An introduction to the financial routine of a business office. Mathematical competence is a prerequisite.				
BUSINESS 66	541	BUSINESS ARITHMETIC	4	TTh	6:30-9:00 PM	(1)
		A survey of interest, bank discount, payroll and wage systems, insurance, mark-up and other business procedure based on arithmetic concepts.				
BUSINESS 132	541	PERSONAL FINANCE	2	T	7:00-9:00 PM	(1)
		A survey of personal finance and laws affecting it, and of the agencies assisting consumers. Credits, budgeting, savings, investments, borrowing are also discussed.				
BUSINESS 180	541	REAL ESTATE FOR THE CONSUMERS	2	Th	7:00-9:00 PM	(2)
		A course designed to provide an understanding of leasing and of home ownership, of buying and selling real estate, and of the laws which govern such transactions.				
CHINESE 3	541	INTERMEDIATE CHINESE	4	MW	6:30-9:00 PM	(1)
		Advanced training in written and spoken Mandarin. Students must have completed Chinese 2 or three years of high school Chinese with an average grade of B or higher.				
CHINESE 10C	541	CONVERSATIONAL CHINESE	4	MW	6:30-9:00 PM	(1)
CHINESE 10C	542	CONVERSATIONAL CHINESE	4	TTh	6:30-9:00 PM	(1)
		An introduction to spoken Cantonese, the predominant dialect of the San Francisco Chinese Community. No prior Chinese language is required.				
CHINESE 14A	541	BEGINNING CONVERSATIONAL MANDARIN FOR CHINESE-SPEAKING STUDENTS	3	T	6:30-9:30 PM	(1)
CHINESE 14A	542	BEGINNING CONVERSATIONAL MANDARIN FOR CHINESE-SPEAKING STUDENTS	3	Sat	9:30AM-12:30PM	(1)
		Extensive training in Mandarin for students who can speak at least one dialect of Chinese. Not open to native speakers of Mandarin.				
CHINESE 14B	541	SECOND SEMESTER CONVERSATIONAL MANDARIN	3	W	6:30-9:30 PM	(1)
CHINESE 14B	542	SECOND SEMESTER CONVERSATIONAL MANDARIN	3	Sat	9:30AM-12:30PM	(1)
		Prerequisite is Chinese 14A				
HISTORY 35B	541	HISTORY OF CHINA	3	W	6:30-9:30 PM	(2)
		Twentieth Century China and the rise of Nationalism.				
SOCIOLOGY 40	541	THE CHINESE-AMERICAN COMMUNITY	3	M	6:30-9:30 PM	(1)
		The historical background and the family and district organizations, the power structure, the cultural patterns and conflicts, and the socio-economic problems of the Chinese American Community. Emphasis on the local San Francisco experience.				
SPEECH 12	541	PRACTICAL SPEECH	3	Th	6:30-9:30 PM	(1)
		Training in the organization of ideas, effective presentation, and fluency of speaking. Not open to beginning or intermediate ESL students.				
SPEECH H	541	AMERICAN SPEECH AND LANGUAGE	2	T	6:30-9:30 PM	(1)
SPEECH H	542	AMERICAN SPEECH AND LANGUAGE	2	W	6:30-9:30 PM	(1)
		Designed to strengthen vocabulary, comprehension, and idiom, and to correct errors in accent and pronunciation. A knowledge of written English is required; not open to beginning ESL students. (Formerly Speech G13).				

Location of Buildings: (1) Methodist Church, 920 Washington Street.
(2) Commodore Stockton School Auditorium, 950 Powell Street

Authentic Peking Cuisine
"ABSOLUTELY FIRST-RATE CREATIONS"
- Jack Sheldon's
PRIVATE GUIDE TO RESTAURANTS
IN THE HEART OF CHINATOWN
150 WAVERLY PLACE STREET OF THE CHINESE TEMPLES
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REASONABLE PRICES
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OPEN DAILY 11:30 AM TO 10:00 PM
STOCKTON ST. WASHINGTON ST. CLAY ST. WAVERLY PLACE GRANT AVE.

'Three Generations' Exhibit Tells Chinese-American History

By C. Y. Hsu

(The following article is reprinted from "The Asian Student." Mr. C.Y. Hsu is a journalist and has been editor of an English news service, overseas correspondent, and radio news-writer and editor. He is currently editor of "The Asian Student"—Ed.)

The life and times of three generations of Chinese in the United States from 1850 to the present were capsuled in an exhibition held Oct. 1-28 in the Oakland Museum, Oakland, across the bay from San Francisco.

The exhibition of pictures, photos, antiques, documents and other articles was divided into four sections: Period of Migration, Anti-Chinese Movement, Chinese-Americans in Transition and Chinese-Americans in the 70's.

It was recalled that Chinese immigration to the United States began in the mid-19th century when China then under Manchu rule was convulsed by the Taiping Rebellion within and the encroachment of foreign powers without. Rural economy was in great disarray. When news of the discovery of gold in California reached China, villagers left their home and hearth and sailed to America to seek fortune.

William Lee of Oakland recalled the above conditions as the reason for his father's emigrating to America in 1855. He said, "We were very much in debt because of the local warfare. We planted each year, but we were robbed. We had to borrow. When the news about the Gold Rush in California was spread by the shippers, my father decided to take a big chance."

Three Ways of Entry

Most Chinese immigrants came to the United States by one of three methods. First was the "Credit-Ticket System," whereby the passage was advanced to the emigrant who repaid his debt out of his earnings after reaching his designation. Second was the "Contract Labor System," whereby American companies would recruit workers through a Chinese or foreign labor contractor. The fare was advanced and later deducted from the wages of the worker. The railroad and Southern plantation owners used this method of recruitment. The third method was through the illegal "Coolie Trade." Young men from Chinese villages were kidnapped or tricked into signing false contracts by recruiters, smuggled out by ship and auctioned at a port of entry.

There were pictures showing Chinese immigrants embarking for America, others awaiting inspection at the San Francisco Customs House and a contract signed between an English merchant and a Chinese in 1850.

In Early Period

The earliest Chinese immigrants who joined the Gold Rush, were independent miners. To avoid conflicts with white miners, they did not compete for the richer diggings. Instead, they worked the leftover claims or reworked the claims abandoned by the white miners. Exhibited were pictures showing Chinese camps in the mines and tools and utensils used by the Chinese gold diggers.

Between 1865 and 1869 Chinese labor was employed on the construction of the first transcontinental railroad between the Atlantic and Pacific coasts. Charles Crocker was the first to suggest hiring local Chinese labor when white workers were found to be often drunk and rowdy, constantly demanding higher wages and apt to quit their jobs after each payday. Chinese laborers proved immediately successful. Crocker then acknowledged, "They worked themselves to our favor to such an extent that if we were in a hurry . . . it was better to put Chinese on at once." Many pictures showed the Chinese building the railroad, sometimes at great risks on the steep mountain side.

With the completion of the transcontinental railroad in 1869 and the decline of the gold mines, the Chinese turned to farming and fishing. Pictures showed them working in Louisiana sugar plantations, in California wineries, and in shrimp villages on the West Coast.

With the increase of Chinese laborers in the United States an anti-Chinese movement was started. Following the Anti-Chinese Miners' Conventions in the 1850's, hundreds of Chinese were driven from various mining areas. "California for Americans" was the common cry of the white miners. By the 1870's, the Chinese became the major scapegoats for the problems caused by a depression. The fear that Chinese would take over the already scarce jobs led to mounting anti-Chinese hysteria. More than 30 laws were enacted in California excluding Chinese from employment and economic and educational opportunities. Chinese houses were burned and Chinese laborers roughed up or killed. Drawings and cartoons showed Chinese being stoned by a white mob or put in capital stocks.

In Transition Period

In the section "Chinese Americans in Transition" there were interesting pictures and other exhibits of life in Chinatown in the earlier days. Chinatowns were formed by the Chinese after they had been forced out of the mining and rural areas by mounting violence and gathered in the large cities. Pictures showing Chinese in old costumes and wearing queues in Chinatown streets are of historical importance. The ornately carved and gilt encrusted altar, wooden signboard and door scrolls of the Temple of the Five Immortals in San Jose Chinatown that had been dismantled were put on exhibition. There were also several gravestones and photos of a Chinese cemetery and sacrificial offerings to the departed spirits. These exhibits showed the religious life of the Chinese.

In a glass case were relics of Dr. Sun Yat-sen, father of the Chinese Republic, who visited San Francisco, Sacramento and other cities in the United States to get the support of overseas Chinese for his revolutionary movement. Exhibits included the first Kuomintang flag made under his direction in Sacramento, his autographed photos presented to his American friend General Homer Lea, letters written by him to General Lea and an estimate made by General Lea on behalf of Dr. Sun of the cost of a revolution in China in the summer of 1909, totaling U.S. $3,244,800, including expenses on personnel equipment, artillery, purchase of one steamer, engineering and signal corps equipment and transportation.

Poems of Anguish

The misery, anguish, and sufferings of Chinese immigrants on Angel Island which was used as an immigration detention center from 1909 to 1949 were evidenced in photos of poems carved by them on the wooden walls. Dr. Sun himself was detained here in 1905 and was about to be deported to China when he was rescued by the San Francisco branch of the Chee Kung Tong, who had appealed to Washington, D.C. for hi release. Chee Kung Tong was secret society, founded in 184 dedicated to the overthrow of th Manchus in China.

Though crudely written, th poems in Chinese classical styl are authentic records of the fee ings of the detainees. One poe translated in English reads:

On a chilly night I lie stiffly o
the iron bed.
The moon outside the windo
shines bright.
I stand in front of the windo
and feel bored.
Sadly I realize it is mid-autum
We should celebrate the Mi
autumn Festival
But how shameful, we have
nothing to celebrate with!

Another poem in English transl tion reads:

Staying on this island, my so
sow increases with the days.
My cheeks are growing hollo
and my body is getting thin.
Cooped up here, I have unend
ing trouble.
I want to give up everythin
and go home.

There were photos and article showing overseas Chinese activi ties during the Sino-Japanese Wa of 1937-45. Huge Chinese crowd appeared in the demonstrations i New York against Japanese inva sion of China in 1937. Picket bearing placards reading "Hand off China," "Quarantine the Ag gressor," etc. walked on the street of New York and other cities. Ex hibited were also "One Bowl c Rice" badges and Chinese wa bonds to raise funds for the Chi nese war effort.

In the 70's

In the "Chinese Americans i the 70's" section photos and othe exhibits showed Chinatowns flour ishing with the influx of mor Chinese immigrants due to liber alized immigration laws in effe since 1965. But young local-bor Chinese are searching for thei roots. Since 1972, following Presi dent Nixon's visit to Peking, man of them have taken trips to main land China. Typical of them Richard Ching, a third generatio Chinese American born in Hawai who visited his ancestral tow Nanlang, a small village near Can ton, in 1972 and 1973. Mr. Chin whose photo taken in Pekin showing him as a traveler in khaki shirt and with a knapsac and a camera was exhibited, wa able to trace the Ching family tre back 1,000 years through meetin many relatives and visiting th graves of his early ancestors.

"I found ancestral portraits c my 22nd and 23rd generation an cestors in the home of a distan relative. Another relative had ear lier sent me a copy of the famil tree which dates back contin ously for thirty generations," h said.

Discussing a temple hanging at the exhibit of "Three Generations of Chinese—East and West" at the Chinese Cultural Center are (left to right) K.L. Woo, Frank Fat, and Mrs. Woo. The exhibit will continue through Feb. 17 at the Cultural Center, 750 Kearny St. Hours are Wednesdays, 10 a.m. to 4 p.m. and Saturdays and Sundays, 1 to 5 p.m. (Kem Lee photo)

events

JAN. 7-MARCH 4
Winter Teaching program of the American Society for Eastern Arts featuring Lui Pui-yuen in Chinese instrumental music at the St. John's Presbyterian Church, 2640 College Ave., Berkeley. Group classes $75, small group classes $105 and private lessons, $125. Registration Jan. 4 and 5, 10 a.m. to 3 p.m. at St. John's. Info: 433-1791.

MON.-FRI., JAN. 13-FEB. 1, 11 A.M.-4 P.M.
SUN., JAN. 20 & 27, 1 P.M.-4 P.M.
One-woman exhibition: Fang Chao Ling's paintings and calligraphy, will be on display at the Blaine Wilson Gallery, 1520 E. Shaw, Fresno.

WEDS., JAN. 16, 7:30 P.M.
Film: "People's Commune," "Eight or Nine in the Morning," "Self-Reliance," from Felix Greene's "One Man's China," at the Western Addition Branch of the library, 1550 Scott Street.

SAT., JAN. 19
1974 Miss Los Angeles Chinatown Pageant and Coronation at Los Angeles Hilton Hotel.

SAT. & SUN., JAN. 19 & 20; FRI.-SUN., JAN. 25-27
Festivities and celebration of year 4672, "Year of the Valiant Tiger," in Los Angeles Chinatown. Sponsored by Chinese Chamber of Commerce in Los Angeles.

MON., JAN. 21, 10 A.M.-5 P.M.
Opening of the Year of the Tiger Display, first floor at the Asian Art Museum of San Francisco, Golden Gate Park. Info: 558-2993. Free.

FRI., JAN. 25, 8 P.M.
Golden Dragon Parade celebrating The Year of the Tiger in Los Angeles. To enter a unit: Bill Hong, 628-6217, after noon.

JAN. 26-FEB. 3
Exhibition: Sixth Chinese New Year Festival Photography Salon 1974, sponsored by Chinatown Photographic Society and San Francisco Chinese Chamber of Commerce, at 1000 Grant Ave. Info: 392-1257 or 982-3000.

SAT., JAN. 26, 8 P.M.
Miss Chinatown USA pageant at Masonic Auditorium, Nob Hill.

THURS., JAN. 31, 8 P.M.
Coronation ceremony of Miss Chinatown USA and her court at Masonic Auditorium.

FRI., FEB. 1, 8 P.M.
Chinese classical music featuring Lui Pui-yuen on pi-pa and other traditional instruments at St. John's Presbyterian Church, 2640 College Ave., Berkeley, $2 gen. admission and $1.50 for students and members of the American Society for Eastern Arts.

SAT., FEB. 2
Chinese New Year's banquet at Joe Jung's, 881 Clay St., after New Year's parade. $8 per person. Reservations: Quailand Tom, dinner chairman, 421-5421, or Harold Yee, dinner coordinator, 928-5910. Sponsored by the Chinese American Democratic Club, Inc.

SAT., FEB. 2, 7 P.M.
Chinese New Year Parade in San Francisco.

SAT., FEB. 2
Miss Chinatown USA fashion show luncheon in the Garden Court, Sheraton Palace Hotel. Tickets from Chinatown Wax Museum, Grant Ave. Info: 392-1011.

Mrs. Sinclair Louie (center), chairperson of the annual Chinese New Year Fashion Show Luncheon, feeds "tiger milk" to the Year of hte Tiger mascot in preparation for the upcoming festival event. The fashion show is planned for Sat., Feb. 2 in the Garden Court of the Sheraton-Palace Hotel. Tickets are now on sale at the Chinatown Wax Museum, Grant at California St. Other committee members helping in planning the event are Mrs. Chaney Wong (left) and Mrs. Steve Ginnis (right).

JOBS FOR STUDENTS OPEN IN OAKLAND

OAKLAND—Chinese Community Council, Inc. here announces 12 work study openings for Chinese immigrant college students for a six month period. Pay is at $2.35/hour for a maximum of 15 hours per week. Application deadline is Feb. 1.

A coordinator for the student work study program is also needed on a full-time basis for seven months at the salary of $800/month. Application deadline is Jan. 16.

For more information on these positions, contact the Oakland Chinese Community Council at 257 - 8th Street, Oakland 94607, or call 839-2022.

CLASSI AD

50¢ a line per week, 2 lines minimum (26 letters and spaces per line). Correct payment must accompany ad. Send to East/West, 758 Commercial St., San Francisco, CA 94108.

Secretary-Cashier for insurance office. Cantonese-speaking. Business typing required. 982-0292.

OAKLAND/Skyline, 13064 Parkhurst Dr., exec. rancher, 3 bdrm. 2 bath, family rm., view; finest location and school. Act now! Mr. Chang, 530-2560 or 531-9721.

ATTENTION RETIRED CHINESE-AMERICANS. Why not turn your wasted energy for the service of your community? There is so much to do. We need your help. Please come by or call us. Chinese-American Co-op, 523 Grant Ave., S.F., 397-8616.

OAKLAND/Modern office 4 lease. 3625 MacArthur Boulevard. Fine location, ideal for ins., accountants or medical. Details, call Mr. Chang, 530-2560 or 531-9721.

BOOKS—70% off. Send for free list. 1172 Plymouth Ave., S.F., CA 94112.

FOR LEASE: Brand new building equipped with heater, air-conditioning, etc. Ideal for doctor's office, accountant's etc.

Located near Chinatown. For more information, call 781-7062.

HUMAN DEVELOPMENT GRANTS AVAILABLE

Application for 1974 Human Development grants are now being accepted by the Campaign for Human Development. Organizations engaged in self-help efforts are eligible to request for national grants in the $10,000 to $200,000 range or local grants under $6,000.

Funding criteria include how the basic causes of poverty are attacked and the degree to which institutional changes can be effected. Projects benefiting a large number of people and those promoting a more integrated and mutually understanding society will receive top funding consideration.

The Campaign for Human Development funds were first established in 1970 by the Bishops of the United States to finance self-help community development projects on a non-denominational basis.

For applications and further information, contact Campaign for Human Development, 2069A Mission St., San Francisco, Ca. 94110 or call (415) 861-1985. The filing deadline is Feb. 28, 1974.

BUDDHIST MONKS TREK FOR PEACE

In an attempt to seek world peace, two Buddhist monks, Heng Ju, assisted by Heng Yo, are presently heading north on Route 1, making a full prostration after every third step they take.

The two monks, members of the Orthodox Buddhist Sangha at Gold Mountain Monastery in San Francisco, average about 5 miles of bowing a day on their 1,000-mile trek from San Francisco to Seattle.

According to the newspaper, "Napa County Record," they are undergoing this bitter suffering in order to evoke a response from spiritual beings who will hopefully be moved to extend their compassion to a world darkened by the ever-increasing threat of natural disasters and man-made destruction.

DUPONT GUY TO AIR LAST SHOWS

Connie Yu, co-ordinator of Dupont Guy, a half-hour program in English aired over KPFA, FM 94.1, recently confirmed that under no circumstances will Dupont Guy continue its programming with KPFA if Chinese Youth Voice (CYV) is discontinued.

The station's decision to discontinue CYV was announced at a meeting between management and CYV volunteers Dec. 21. As stated then by Warren Van Orden, acting program director, "This decision does not in any way affect the English language program, Dupont Guy (E/W 1/2/74).

The last four shows planned by Dupont Guy for this month are: "Felix Greene on China and the U.S.;" Jan. 20, 5:30 p.m.: "4672, Year of the Tiger, the Collective looks at Chinese mythology and local customs with a lampooning eye;" and the final show, Jan. 27, 5:30 p.m.: "Dupont Guy presents a montage of news, events, songs, commentary."

KQED-TV's "Open Studio" will be airing "Public Radio Faces the Community," a debate between KPFA management and Third World media persons, later this month.

EMPRESS OF CHINA HOSTS ANNUAL BANQUET

The Empress of China Restaurant recently held its annual stockholders banquet at its Empress Ballroom. New officers elected were H.K. Wong, President; Stanley S. Tom, vice-president; Daisy C. Wong, treasurer; and Tommy Fong, secretary.

COBOL PROGRAMMING COURSE TO BEGIN

The Chinese-American Institute of Engineers will be sponsoring a course in COBOL programming beginning Feb. 9. The course will be on Saturdays from 9 a.m. to 12 noon at 146 Waverly Place. For more information, call 776-4639 or 781-9346.

Clay to feature 2 political films

Two extraordinary documentaries share the bill at the Clay Theatre starting Thursday (Jan. 10). "I.F. Stone's Weekly," Jerry Bruck Jr.'s superb picture of America's most independent journalist opens its West Coast premier engagement. Sharing the spotlight is "The Lenny Bruce Film," the only filmed record of Bruce in a live performance, made at San Francisco's Basin Street West shortly before his death.

The two films are more than delineations of a great journalist and an American comic. They are documentaries of two of America's finest political commentators and critics. Their personalities are so different and yet they both displayed such independence and brilliance that the full weight of the establishment came down upon them. Students of the American political scene should kick themselves if they miss this double bill of two American patriots.

—R.S.

TV NETWORKS AGREE TO CUT AIR TIME

TAIPEI—The three commercial networks in Taiwan will cut air time by two hours a day after January 1. At present, each network broadcasts eight hours a day.

They have agreed to reduce broadcasting time to cut energy, estimating the saving of about 200,000 kilowatt hours of electricity a day on the part of the viewing audience.

TAIPEI RULES DEATH TO SKYJACKERS

TAIPEI—The Legislative Yuan ruled December 21 that under the revised Civil Aviation Law, skyjacking will be punishable by death in Taiwan. This revised law will hopefully clarify legal handling of air crimes and accidents.

虎年在美國

楊華日

中華民族編曆，係把十干，十二支駢排，週而復始，所謂甲乙丙丁戊己庚辛壬癸，對着子丑寅丑辰己午未申酉戌亥就是。又把鼠牛虎兔龍蛇馬羊猴鷄犬猪排出做十二生肖，來表示時年的性格，和補充循環的定理，讀者如果有興趣，不妨玩玩砌字遊戲，或者竟然找出很多偶遇的結果。

十字也是很靈聖的，如人之有十指，今年新歲是一九七四，也是甲寅也是虎年，可能虎嘯風生，英賢奮發，世界將有大事可紀，回顧：一九〇四—日俄大戰，汽車問世。一九一四—奧塞失和，世界大戰。一九二四—列寧逝世，蘇聯穩立。一九三四—日德整軍，世界大戰。一九四四—開羅會議勝利解放。一九五四—美蘇高峰，裁軍謀和。一九六四—東南亞盟，中立越南。一九七四—三角外交，中東會議。這裡頭有無綫索因應呢？

本年注定了能源危機，全球各國談虎色變，若在大風雨前夕，然而履霜堅冰，各國人民既能居安思危，毅然作一八〇度的轉角，未始非人類的厚福。大有希望存焉！在美國本身立場來說，地大物博，民性靈活，很容易就突破難關，完全去適應新的環境。她的國民經濟，今後也必然改變方向，例如：㈠把商業調整之後，不單顧著推銷耗費。并兼顧着原料實用。㈡把工業改向，另行開闢煤鈾等能源礦藏，和恢復鐵路水運等工具。㈢把失業勞工導返農林生殖方面。㈣把人造衛星，太空船（現留太空已逾五十天之久）的測驗結果，趕速謀科學的發明成就。㈤把國民資本逐漸由國家公債機關吸收運用。㈥把五金纖維廢物還原再用。近日來國內經濟學家，大致認爲今年內，股市將大起大跌，最後或淨損百份之十，工商業生長率將減縮百份之二或三點，失業率升逾百份之六，而人民生活方式將有顯著的改變。

紐約時報登載：齊約翰住在紐澤西，布魯士域乃係環球航空綫的飛機師，將在四十歲時，加薪至年中六萬元，最近被裁，向一木廠求職，每小時工值二元半，竟然未給錄用。這廿七歲大學工程畢業生慣於歲入一萬八千元以上的生活，現在無法養活妻子，惟有售去住宅，吃完之後，加入失業救濟行列罷了，有些類似飛行機師，就改業推售飛行保險生意，也是不足爲活云。

看了上段齊約翰等飛機師的遭遇，美國人就會警惕，不久就會把生活合理化，更而把經濟合理化，照理，這個天府之國應該是豐衣足食，無所憂懼的。

美國的矛盾

（大元）

美國著名報紙專欄專家倫納曾在「太平洋星條」報以「美國現狀及其矛盾」爲題，發表一篇專欄說：美國人是一個十分頑固保守的民族，但是近十年來却有一連串重大的突破以及社會變遷。這些變革尚未完成，但是促成劇變的這股奧秘推動力，現在也許可使他們慢下來以求平衡。五年之後又將如何呢？美國日新月異地求變，但又拒絕作改頭換面式的革新。

論及美國的矛盾，倫納說，美國人實事求是，但其道德理想主義生根得比任何國家都深；美國人雖無情地運用其科學技術於謀利權勢方面，凡事也訴諸良心；美國人狂妄自大，但又比歷史上任何時代的人更懂得自我批評；美國人一向以青年爲主，但是現在却害怕年輕一代的建議，美國人景仰未來，但他們的行爲却像明天就是世界末日。他於結論中說：人人都預言美國即將沒落，美國人也作如是觀。但是個人與社會的能力仍在奔流，而社會的團體在危機與暴行發生之後，似乎又能出現一種自求平衡的原則。

倫納以一個美國人的身份作如上的觀察，其客觀性如何？正確性如何？筆者不擬妄加論列。美國人自從將近二百年前立國以來，無論在國內、國外，在政治、經濟、社會各方面，都很成功地度過各次嚴重的考驗。尤其是在第二次世界大戰中，美國以一國之力，在軍事與經濟各方面援助所有民主自由國家及蘇聯，以與德日義軸心相抗，終獲勝利，其所表現的實力與潛力實足驚人。可是最近幾年來，美國的確在趨於沒落。其所以沒有完全倒下去，是因爲自由世界沒有任何一國能出來接替美國在政治、軍事與經濟各方面的領導地位。

其實美國以其廣土衆民及深厚的國力而言，無論在過去、現在及將來，均負有重大的歷史使命，不容推諉。美國人民應因此重振決心，負起維護世界民主的領導責任。

數字害人

思想在數目字上打滾了月餘，忽然悟出了一個道理，所謂萬能的金錢，說穿了，還只是一堆橫橫直直的數目字。每天將它算着計着，一百元是一個一二個零，一千元，在一字的後加多一個零，一萬元又加多一個。錢越多數字就越長。然而，那些數字却是一件死的東西，沒有氣息，沒有感情也沒有溫暖，如果不是把它換成了冬天的棉被，夏天的冰淇淋，老將它鎖在箱子裏，與一堆廢物又何異？

唸了一點經濟的東西，心想着的不是如何可以多賺一點錢來藏起來，倒是想着如何可以把手頭上的一點錢化去，購買那些有形有式，看得到抓得這的物品。大概人同我心者是太多了，才造成那些給大商行、小商行打上的人，打了一輩工也做不成老板。

陳雲

短聞

＊安樂居聘潔淨工

安樂居日間服務中心，現擬聘潔淨員工一名，工作時間由星期一至星期二，每日由下午五時至七時半，工作二小時半，每小時工薪三元，如有合意者，請電話九八九—二五七八洽商。

＊人力發展局易名

加省人力發展局命名屢改：昔日稱「職業輔導局」，隨後改名「人力發展局」，現又改爲「職業發展局」，自元旦日起發生效力，此法案去年通過，去年十月獲省長雷根簽字而成爲法律，據官員解釋：英文「人力」一字指男子人力而言，在此婦女解放時代，殊改爲「職業發展局」云。

＊兩屋崙服務社協助華人商業

「屋崙華人服務社」與「美亞輔鄰服務社」合作免費服務東灣華商，以創辦或擴展業務。「美亞輔鄰服務社」是一不謀利及在加省註册之服務機構，逢星期四下午一時至四時派代表江寶潔女士駐華人服務社（屋崙八街二百五十七號）協助華商有關商業管理，創業與擴業，經濟分析，接洽政府或私人採購或出售物資合約及申請商業貸款等事項。如欲預約，可電八三九—二〇二二洽詢。

論風趣

丁環

幽默，常於曲折中令人清爽；風趣，常於平凡中令人温馨。二者同是雋永超逸的，但彼此所以然發生的根源有異。

張敞爲閨中良友畫眉，人以爲有失官箴，皇帝問他是否眞有其事？敞從容答稱「閨房之樂，有甚於畫眉者」，衆爲之解頤。這句話極爲風趣，千古傳誦不絕。近來報載有個美國人立下遺囑，願於死後將屍體供作醫學研究，但有一個條件，必須贈交哈佛大學接受。人問其故，他答「我的父母始終希望我能夠進入哈佛大學，你要知道這是我能夠進入哈佛的唯一辦法」，這話幽默得立刻傳遍全世界。

西洋人喜歡耍幽默，亦善於幽默。幽默，可以自我解嘲而妙無痕跡；可以諷諫對方而無傷顏面；可以遊戲人生而不失厚道。在矛盾紛繁、不如意事十常八九的人世，幽默之微妙功用，難以盡言。

中國文化史上人物，每遊心風趣，而善於風趣。辛棄疾的「我看青山多嫵媚，青山看我亦如是」，事甚平凡，但意甚風趣。甚至可以把艱深晦澀的佛理，融化爲活潑雋永的禪宗問答或詩句。例如「如何是佛？」「火神求火」（按佛內在於自心，却反而來問，等於火神求火）。又如「少年一段風流事，祇許佳人獨自知」，「風流」影喻「道境」，「佳人」影喻「佛」，至爲貼切，所以中國禪宗變爲全世界最風趣的宗教。

風趣降一級爲詼諧，詼諧降一級爲滑稽，滑稽降一級則爲耍寶。幽默降一級成嘲諷，嘲諷降一級成譏刺，譏刺降一級便成潑罵。西洋人，尤其美國人，亦頗詼諧，但罕能通達宇宙人生的風趣三昧；中國人文章亦善嘲諷，但能幽默的則極少。

在天人合一的智慧情懷下，始能見萬物之風趣；在天人對立的理智鋒芒下，方能得人生之幽默。富貴滿堂，不如衷心風趣；千金買笑，難比一語幽默。融鑄東西文化之長，內而風趣，外而幽默，應是理想的精神境界。

集會・宴會

華裔人口年年有增加，因此各種集會或宴會等也隨之增加。筆者在此短短的十年間，參加這樣的集會，少說也有過三幾百次，總覺得有些地方是應該加以改善的。

一般來說，集會不守時是個通病，有時遲三十分鐘乃至一小時，廢時失事，莫此爲甚。

其次是介紹或演講的節目的嘮叨，所化的時間也不少，有些使人聽來倒胃，眞是大可不必。如果眞有此節目的必要，最好事先作一妥善的安排，務求簡短，不要冗長。

最後，關於菜單方面，也有斟酌改善的地方。主要是菜式太多，到最後幾個菜，就再也不能下箸了。

這種情形，相信大家都有同感，只是碍於習慣，未有人肯於率先改進罷了。不勝企予望之！（石）

短聞

榜末

從前有名叫崔永齡的，他參加考試，幸中榜末，得名句如下：

至矣盡矣，方知小子之名；
頭之倒之，反在諸公之上。

自我解嘲，堪稱妙筆。

※大專學生工讀計劃

屋崙華人服務社主辦移民大專學生工讀計劃，招請工讀生十二名（爲期六個月）。資歷爲㈠現讀東灣學院，㈡有移民身份，㈢有進取心。薪金每小時二元三角半，每週工作最多十五小時。可到八街二五七號該社申請。

另聘工讀計劃主任一名，月薪八百元，另有其他補助云。

※外籍人士登記須貼郵票寄出

一年一度之居美外籍人士，須將居址塡報一事，經誌本報。

頃據本市郵政局消息稱，向例居美外籍人士，每年一月份內，須將此項登記表塡妥後，交回郵局彙轉。惟今年此項規定，已有變更。

凡外籍人士，仍可向郵局索取此項登記表，塡妥後，必須貼上八仙郵票，將之投入郵箱寄付。

※屋崙按人口比例僱少數民族警員

屋崙市的警務人員，招考方針，將大爲改變，警察局發言人宣稱，將依照市區人口種族比率，來招請更多的少數民族人士充當警察。目前屋崙市根據一九七〇年的人口調查統計，黑人佔百分之卅四點五，西班牙人佔百分九點八，其他少數民族百分六點五，總計合共百分之五十點八。

文化今後凡有少數民族警員退職，將由少數民族代替，而招請更多的警員時，則依據種族分配比率來僱用。

※香烟又起價

據美國最大之雷諾香烟公司宣佈，每千支香烟之價格，將提增十五仙，亦即每盒香烟將提高一仙。

※羅省福利會辦職業介紹

全美華人福利會，羅省縣區支會，自辦職業介紹以來，成績甚佳，現爲統一幫助華僑解決職業問題，特與市府人力資源局合作，在羅省同源會設辦事處。

時間：每星期二、四、五上午九時至下午四時半，若遇黃燦君駐所，免費爲華僑服務。

※職業輔導社訓練女職工

職業輔導社屋崙分社現推行一九七四年度新計劃，訓練寫字樓女職員介紹至銀行，保險公司及各大商行寫字樓任職，凡女性僑胞年齡在十八歲以上，每分鐘能打三十五個字且有意覓職者，可到屋崙華埠十八街二五七號報名，電話七六三—六四八〇號。

※外省駕車人領加省照免試

一九二七年以來，外省汽車駕駛人，欲申請轉換加省執照，必須通過駕駛考試，此項規定現已宣佈取消。

交通事務處主任古辛斯表示，省與省間考牌標準及駕駛情形，漸趨統一，已引重考路試價值之疑問，新規定執行，每年可節省因人力消耗支出三十八萬元。

郵費未增

原先從一月起要增加之郵資，將要延遲兩個月改到三月二日開始，新的平信郵資，將是一毫一封。

郵資延遲起價兩月，是因爲美國生活費用會認爲，元月份調整郵資，將使郵局收入太多，將來郵資調整時，寄報的郵資，亦要增加。

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東行再筆之三

烟雨東京（下）

關宇

在東京，我們下榻新宿區的京王大酒店。幸虧這酒店鼎鼎大名，毋須記地址，否則全址如下：東京都新宿區西新宿二丁目二番一號，多麼嘮嘛！

東京新建築物爲了地皮昂貴，不僅向天發展儘量爭取空間，還向地下發展以盡地利。像京王大酒店，地上共四十七層，地下三層，合共五十層。這大厦雄踞新宿區，共有房間一千零五十七個，可容客二千人，有聲光座位設備均臻時代化的大會議廳一座，亦可容與會者二千人（如開鷄尾酒會可容三千人），「派對」室十一個，貴賓餐廳十二個，結婚禮堂二個，普通餐館十個，酒吧九個。此外並有可容八百部車之停車場，露天泳場，購物中心，美容院，按摩浴室，茶道房等設備，房間都有落地玻璃長窗，他們宣傳說是「一房一太陽」，在難見天日的東京，這標語是夠動人的。

「京王」裏面的中式餐廳是「南園酒家」，我們曾在那裏吃過一頓午餐，八人一席的普通酒菜，也在五十美圓以上，如屬大宴，則每席由一百五十元至三百元美金不等。在東京經營餐館業的，據說都發了大財，越建築高貴的酒館，賺錢越多，老板中國人日本人都有。

既然經營「中國料理」容易發財，爲甚麼大家不向着這一「財路」走？其實事情並不如此簡單，第一、餐館地址不容易找，頂手費有高至美金三十萬元的。第二、裝修費也甚可觀，所以開張後必需好生意獲暴利，如兩年內不翻本便可能虧盡老本，這是沒有時間及機會讓你慢慢培養生意的，這一風險非常可怕，和賭博也差不了多少呢！

在東京的第二天，雨還是沒有停。晨早看電視，有「八時之空」的節目，是以具體現象來解說各地天氣的，在十五分鐘內，映出大阪，名古屋，廣島，東京，仙台，札幌等有區域代表性的城市即時氣候，螢光幕上的東京和我從窗子望出去的東京一樣呆滯，烏雲滿天，烟雨瀰漫。

冒雨乘車出遊，總比呆在旅店爲佳，而且作爲一個遊客，時間緊湊，每分鐘都不能失諸交臂。

雨中看皇宮廣場，空空蕩蕩，遊客不多，城濠一樣的流水，二重橋風姿如昔，和我兩年前所看到的差不多，也不擬浪費筆墨去描繪了。

還有明治神宮，國會議事室，東京鐵塔等都是舊遊之地，雨中再次露臉，因爲沒有帶雨具，懶得下車，向「故人」點點頭便又趕程了。

在「八芳園」上了「茶道」一課，茶是中國文化的一部份，但「禮失求諸野」，日本人對喝茶的講究，早已駕凌中國人之上了。

在「八芳園」表演「茶道」的是一位穿着傳統和服的老太婆，態度嚴肅，我們觀光客坐滿茶寮以後，她先用長杓沓水洗過了手，便屈膝踞在一張長方形的几案下開始表演，看她不苟言笑，面無表情，眞使人感到飲茶不是消遣，而是一種神聖的藝術，也即所謂「道」了。

几案上端放着一些古色古香的茶具、茶碗、茶爐、水缸、臼臺及竹箸長杓等。老太婆先從罐中取出綠色的茶葉舂碎放到茶碗去，然後燒滾開水，小心地以木杓沓開水冲進茶碗，用竹箸慢斯條理地攪調，茶變成茶汁後以之奉客，茶碗有一邊是平的，奉客時從平的一邊雙手捧着向左轉或右轉都有特殊的意義，我們只是好奇地欣賞，在鵲鴉無聲（他們禁止談話）的氣氛中等了十分鐘，這份忍耐力並不容易，到茶汁進口，有點像飲沒下糖的「綠豆沙」一樣，一口苦澀味，大概我們俗人，無法了解飲茶的眞趣吧。

這天下午，我獨個兒逛新宿地下鐵車站的地下商場，那裏百貨雜陳，價錢較普通百貨公司爲低，比之專做觀光客生意的商店更廉宜一半，因爲他們是以日本小市民爲對象的，價錢當然是大衆化一些。

我們留在東京爲時甚暫，又遇風雨，當晚即轉飛台北。

短聞

＊華廚新班將開課

新僑發展中心舉辦之華廚班，第八期學員，現已訓練完畢，經於本月二十八日舉行畢業禮，情況熱烈。

據該中心主持人宣稱：該班獲政府撥款支持，繼續舉行第九期，且已開始報名，並定於一月十四日開課，有志斯業者，仍可向士德頓街八四三號該中心報名。

美國三藩市

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真理隨筆

男女無需平等

余卓雄

今天家庭的紛擾，每每起於爭取平等。愛情，或是任何一種的愛，根本不是五十加五十而成爲完美。要像兩個人玩蹺蹺板，一上一下，互相維持。我想平等的眞意，含有尊重、諒解、多於平均，有些事物實在無法均分。

人權運動的副產品，就是使我們喪失了性別。首先，服裝設計家要負些責任。在佛羅烈達州，尼克遜總統與迎迓羣衆問好，曾將一名男士誤爲女士，他抱歉地觸摸那人的面頰，有幾家報紙却大字標題說尼氏大力掌摑他。這種不辨雌雄的窘態，很多人都曾經此苦。以前我們譏評中國大陸男女不分，現在是東風西漸。

女權專家的確爲婦女界留下顯赫戰功，塡表格可以免寫性別，在英國，更可拒絕說出年齡，若干母親們以生育孩子爲苦。太太們說：「我們不要人稱爲太太，因爲「先生」一詞，並不表明結婚已否，爲何我們要受「家室」之累，一生無法翻身呢？」但是陰陽失調，我却感覺到女人比「革命」前更懦弱。

可嘆的是愚蠢的男人也在大叫「平等」，挽手袋，穿高跟鞋，一位髮長及肩的男子對他的女朋友說：「你們女孩子頭髮短，多麽舒服！」男人和男人結婚，比起那些藉手術改換性別的，更沒有「丈夫」氣啦。

一個人，不論男女，在性別上迷失，莫論其他。看見自己是雌是雄，才能體會到本身在人生舞台上的角色。角色有重有輕，劇情有喜怒哀樂，那些演員，雖說是「排名不分先後」，但實際上是有先有後，看不開這一點，天下從此大亂。

愛，不是大家要獲得的是否平均，一毛不少；比方說，父母的恩何可報答？愛，是大家要達到的理想是甚麽，少一些也無妨。愛也不是商業合約上的利益平分，是爲了博取共享的永恒，兩方都甘願犧牲一己。有個母親在女兒戀愛期間，早就担憂及盤算她一旦離異的贍養賠償問題。

「你們作妻子，當順服自己的丈夫。」聖經說：「你們作丈夫的，要愛你們的妻子，正如基督愛教會，爲教會捨己。」又說：「你們蒙召，是要得自由，但不可將你們的自由當作放縱情慾的機會。」家庭的建設，不能靠科學，要靠人性，人性却不可違反自然。所謂自然，有男必有女，何認爲奇恥大辱乃爾！

電視短劇「亞當的肋骨」，十分風趣，描寫一對業法律的青年夫妻，終日在理論上鬧意氣，到後來還是和好，雙方都沒有勝利，也沒有失敗。

「男人建造房屋，女人建造家庭。」這句話，並非對女人意存欺侮。主耶穌在十字架上，都不忘記他的母親，對約翰說：「看顧你的母親！」因爲人類的輝煌成就，母親影响最深。花木蘭在凱旋之日，回復女兒身。救世軍也許是第一個容許婦女担任聖職的教會，夫妻合力傳道，先以自己家庭爲示範。

告訴你一個秘密；母親節的慶祝，常比父親節熱鬧得多，使我有些酸溜溜的感受。嘿，父權不振，那還了得？但是對於看脫牙甚於捨命的男人們，想想女人們一生抵受痛苦的堅忍，便不得不俯首稱臣了。還有，論到男人，從來有誰說過是「上帝的傑作」呢？

有一次我在厨房洗碗，把太太的圍裙穿起來。嘉勵說：「好一個家庭主夫！」她才是六歲呢，便懂得讚美的藝術了。

主夫也好，主婦也好，千萬不要跟一般西方婦女那樣的口頭禪：「我不過是一個主婦。」言下不勝煩惱，那個「不過」，要永遠踢掉！感謝上帝，他創造人類，男女有別，而不是兩不像的怪物。去年，太太才入醫院三天，家已一塌糊塗，孩子們也沒有胃口，少了主婦的任勞任怨，家還成甚麽家啊。

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美國延伸自由希望

幾世紀以來，世界上很多地方的人氏，儘管從來沒見過美國的森林、原野、城市，却都覺得美國人的起居飲食、所做所爲、和他們自己的命運有着密切的關係。

甚至於在哥侖布之前，歐洲人都已察覺到遙遠的地方似乎有個新大陸，在那個新大陸上可以改正在舊大陸上所犯的錯誤與遭遇到的失敗。所以，新大陸的存在一經證實，他們的夢境就將出現了。

這種情形，維持了不少年代；千千萬萬的人，或是受着野心的驅使，來美國尋求財富；或是因具有信心，來美國尋求自由。爲了更多的人，美國提供了一日三餐的希望。迄目前，廿世紀過了四分之三了，美國的很多事物及舉止，仍影响着全球的每個角落。世界各地，男男女女，有的仍爲那得到的自由及物質而掙扎奮鬥，有的則爲着這些目標的企求而努力。

美國在一開始，像是一個「新世界」，因爲美國是開放的，任何人都歡迎，任何人不受傳統的拘束。

美國是向前看的，並不後顧。後來，獨立了，人口增多了，很多的機構成立了。但是這些機構預備承受各種新觀念，新設施；着重可活動、有自由、尚改進的價值；給予願意冒險、願意開發者極大的報酬。這種價值，對一個懷疑將來、猜測進步、對人類未來採取悲觀主義的世界、實在太重要了。

美國人所得的經驗，使他們得到不同的教訓。美國人有什麽樣的經驗呢？說來簡單：很少人享受過舒適的生活。那渡過海浪滔天的大西洋、船上缺少航行與圖、抵達了四面皆原野的早期移民是如此；擠在三等艙裏、來到美國，勞碌終日，工廠爲勞工、建築當工人的後來者也如此；一陣風雨，價格突變，使那辛勤數月、却致兩手空空的農夫也如此。日夜焦慮、企求成功、但到頭來、一敗塗地的巨商大賈販夫走卒更如此。各位讀者：沒有，絕對沒有，「新世界」沒有舒適的生活！

樂觀的美國人

然而，美國人却是樂觀的。平常不存幻想，堅信一年復一年，年年有進步。君不信嗎？全部歷史是其證據也。試看：一小夥人，越變越大、終至征服了一個大洲；開始時小本經營，其貌不揚，却變爲既富且强一大國；很多家庭、個別地、獨立地、自貧賤而達全國週知的大富大貴。在這個遍地機會的國度裏，誰要是沒信心，可眞傻瓜一個！

但是，請注意請小心：舒適的習慣及傳統曾是阻止發展未來的絆脚石。

美國人一次又一次，學到某時候有冒險的必要，學到某時候應該認識時務。他們是天生來就愛衝刺、就喜進取的人。這些人，有的站在別人的前頭，發展了大型企業；有的是笨手笨脚不知所從的小商人，也有的是願意激怒現行社會體制，深信可以改良的革命人士。

這些人毫不粗鹵，相反地，小心翼翼，他們不信天命，反而隨時改革。他們站在一個森林的前面，却看見了廣擴的原野，也看見了一片豐收的農田，更看見了可以造舟造車建屋興樓的木材；他們站在河邊，却看見了橋樑；他們站在一望無垠的大廣野，却看見了咫尺捷徑。他們堅信：凡出之於過去，及於現在者，必達未來。

這種發展的結果呢？美國人不曾敬祖，不曾愛老。

開發理想

青年時代是最寶貴的一季，是最宜於冒險思想，是最適於開發理想的一季。盡管老一輩的人，可能因摒棄一旁而憤怒；可是他們並不能否决年青一輩人勇猛精進的權利，因爲他們曾是過來人也。

廿世紀，正像十八世紀：美國社會上的個人相互關係都像風箏斷了綫了。家庭觀念已鎖不住年青的一代，鄉土思怨已毫無効力。「任慣的坡兒不嫌陡」只在記憶中出現，並非「葉落歸根」的理由。向前進只是拋棄既往的另一面，當年西向掏金，留給東部多少空屋?!是多好的例子？

都市的邊緣也同此理：一個人一旦窺見城內的榮華，就壓制不住在鄉下了。美國人變成一個不能靜止片刻的民族，任何情感的或感情的理由也阻止不了追求機會的雄心。

一九七〇年代，是個看重穩定，注意傳統，反對新奇的年代，可是也反映出，因爲缺乏樂觀進取改良未來的精神而失去的東西；那種樂觀進取及改良未來的精神正是美國一度所專有的特徵。種族勉强可以雜居的可能性，機會均等的理想，人人有自由的承諾，都得依靠人們是否對改良及社會進步具有信心。

美國的另一特徵，是人源異族。憑「同一祖先」不可能把他們團結在一起。他們的愛國心並非出自回顧過去，而是源於展望將來，他們相信不同的人種聚在一齊，將來定成一個新民族。

當然，這種信心，實施的時候，曾有過不少毛病，歷史上不少偏見分歧的悲劇，也有過自相殘殺的場面。但是全國性的總成就，仍是了不起的。至於多麽了不起呢？以往不易看出，可是一九七〇年代却瞭如指掌。

十幾年來，世界上很多地方，曾經居住一起數世紀的人們，或因宗教、或因種族、或因對一國之盡忠、大鬧彆扭、大打出手。對此，美國的歷史，可爲借鏡。他們的共同希望，不管多麽渺茫，却迫使這些分歧的派別，不得不承認戰爭比和平，百害而無一利。

「機會」曾使大家和睦同處。自然，例外不能說沒有：諸如奴隸，印第安人以及其他被歧視的一羣。可是美國社會的潛在原動力，一直在製造機會，推廣機會，使人人可以獲得機會，各顯其長。

機會平等・競爭自由

當年的企求專權，以往的歧視陋規，都是既悲且哀，一敗塗地。目前，美國人的身份，不靠官階，不依祖蔭，而是看成就。筆者說這話，並不指人人有相同的機會可以獲得錢財，而是指某個人，因改進社會地位，而利其工作的增加百分率。每個行業都有成功的可能性，於是大大鼓勵了有進取心的人士，光明坦途就在眼前，人人可到。

某一時期，因爲競爭的關係，某些人可能想得到特別身份；但是請記住，那時人家認爲機會均等，美國人於是重視自由。

普通因爲平等失去平衡，不是偏於極端的個人主義而忽略了團體，就是偏向想使人人成爲聖賢的慾望。只是，在以往，我們最低限度，曾盡力依靠進步而在個人與團體之間，取得了平衡；曾在未受大量損害之前平衡了一己與衆人的關係。

只往前看，不作後顧的特性，也平衡了美國對自由的看法。自力更生是一種美德，每個人當有他自己的目標。但是窮鄉僻壤的居民，正像工業區裏的羣衆，都知道合作的重要。一個人，不論在深山荒野、不論在大城小市、如果自顧自，不合作，他是無力的，他是沒有自由的。那個保護他的政府，助他增加了權力，「同時」也增加了他的自由輻度。這個「同時」，究竟是什麽時候呢？美國的政治史正在從事着尋求這個「同時」的實驗。政府採取任何行動需取决於人民的意願及人民的一般生活需求。可是人民的生活需求既大且廣、舉例言之、宗教一項，就顧不到了。

美國的憲法，美國政治學家的著作，都書寫出維持自由平衡的條欵。而實際經驗却也常常使美國人可以不用文字，訂立這些規則。

美國史上，大失敗不少，大成功也多。可是一個仍有傾軋紛亂傾向的世界，一個將自民主安定而轉向專制殘暴的世界，定會自有關的美國歷史部份獲得裨益。

（本文作者現任哈佛大學美國史教授，曾於一九五一年，因其著作 THE UPROOTED，獲普立茲獎。）

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阿堵物

一家裝飾公司以十二種舊鈔票印製墻紙出售，頗爲暢銷。

金山客曰：對財迷而言，可有「望梅止渴」作用，但清高者仍視之如「阿堵物」耳。

暴殄天物

三藩市泛美洲金字塔大厦前，曾以一千塊法國麵包砌成聖誕樹。

金山客曰：毋乃「暴殄天物」耶？

烟斗與性感

有女醫學專家在雙瑙瑪省立大學演說，謂男性吸烟斗者具性感。

金山客曰：易言之，其無性感者可吸烟斗。

顧客未必是對

日本家庭主婦搶購日用品，進入百貨公司需憑入場券。

金山客曰：「顧客永遠是對的」，於此當有所修正矣。

危機．良機

節約能源，妓院生意冷淡，節約能源，拿華打省之賭城光管減熄，遊客稀少，節約能源，星期日不售汽油，人人在家叙天倫之樂……

金山客曰：能源危機實應改爲能源良機，「塞翁失馬，安知非福」。

得咳笑現場錄音

家醜不外傳

某太太（接通電話）：我個惡鬼丈夫到而家兩點幾鐘重未番屋企，一定又係同個隻臭貨滾紅滾綠嘞！

乜先生：（揸住聽筒莫明其妙）太太，我估你打錯電話嘞。

某太太：佢呢份人「吃裏抓外」，甜言蜜語騙咗我的銀到外邊去攪女仔。

乜先生：太太，我唔識得你嘅，你係打錯電話呀！

某太太：一的都冇打錯，就係因爲你唔識得我先之向你吐苦水，所謂「家醜不可外傳」囉嗎，我唔講條氣又唔順，而家冇乜事啦，唔該晒！

（註：粵語「而家」即「現在」。）

（上接中文版首頁）

美國面對移民問題可能訂新政策對付

因爲美國社會有此需要，二來美國在各方面的發展，都會拜外籍專門人才之賜，在美國諾貝爾獎得主中，有百分之四十以上是在外國出世，也有四分之一的委員是在外國出世的，而美國的文化，也由外籍藝術家、音樂家、畫家、作家等幫助，使之日益豐盛，這些都是「專門人才」的移民所帶給美國的碩果。

但「物極必反」，長時期的「專門人才」流美，一方面造成其本國「人才外流」而感困惑，另一方面美國却又增加了太多的這類「專家」，不僅爭去了原有「專家」的地盤，更造成職業比例上的不均衡。目前來自亞洲的新移民，佔四分一是「專門人才」，因爲美國的待遇好，所謂「高價招遠客」，這些外來的專家，不理其出生國需不需要他，而他需要美鈔，便申請「專家」優先到美國來了。

現在美國三十三萬四千名醫生中，有五分之一（約六萬三千人）是在外國受訓練的，在一九七一年中，以移民身份來美的醫生超過了美國一百二十所醫學院畢業生的半數，尤其是在紐約，佔百分之二十八的醫生是外籍醫科畢業生。

由於這一問題的困擾，美國當局對「專門人才」的入美，確有重新厘訂政策的必要。

另一頭痛的非法移民問題，美國當局對「專門人才」的入美，確有重新厘訂政策的必要。

開始採取行動，會有一個時期打算全面更換「社會安全卡」，以杜絕非法移民的「工作侵略」及領取福利，後來因事體重大不易施行作罷，但目前新申請一個「社會安全卡」是嚴格許多了，而外來移民，更在入境前由駐當地的美領事館代辦，這樣便可享受國工作及領受福利的機會。

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美國面對移民問題

可能訂新政策對付

美國是一個移民國家，百多年前，地荒人稀，需要勞工孔亟，只要有人登陸美國，便可免費得到一百六十畝的土地供給開墾耕耘，但這些都已成爲歷史陳蹟，目前由於移民大量湧至，造成許多社會問題及人口政策上的問題，使美國當局不得不在考慮，訂立新的移民政策來對付。

據「人口增長及美國前途委員會」的報告指出，一九六零至七零年間，移民的人數佔了每年人口增長率百分之十六，到了一九七一年則佔百分之十八，而一九七二年却增至百分之二十三。

如果以美國每年合法移民入境數目爲四十萬計，預料由一九七零年至二零零零年間，移民和他們在美出生的後裔會增至一千六百萬人，這對美國未來的人口政策，是有重大影響的。而且非法移民入境的數字并未包括在內，以一九七二年來說，被捕的非法外籍民便達五十萬六千人，這龐大的數字是驚人的。

一向以來，美國移民政策都鼓勵有專門技能的人才入境，這一來

（下轉第十五頁）

The Chinese Way of Funerals

反對華埠戲院採用黃色廣告

這幾年來，隨着電視的普遍化，全球電影事業均受到嚴重的打擊。荷里活影城中到處都是失業的演員。一向深受各方讚許的日本影片也不再見有出現。在東南亞也如是，電影淡風吹遍星馬台港。製片家爲了爭取觀衆，多年來連續降低水準。大多數製作出來的影片不是打鬥的便是色情的。

可是在美國華人社會，我們所受這些不健康影片的毒害相信遠比在美國，雖然電視異常普遍，但所有節目都是英語的。故此在華人社會中大多數人仍舊是以華語電影爲主要娛樂。

㈡東南亞報刊多有影評介紹或批評新片。當然，很多編輯記者會被影片公司所收買，只會說一邊倒的好話。但在很多專欄中仍不乏客觀的批評。可是在美國華人刊物中，這方面的文字少得如鳳毛麟角，使觀衆不易選擇一部好影片來看。

㈢近來影片中不但好劇本少，而且處理手法也乏高明之作。但最難使我們接受的是片中不健康的主題。難道在二十世紀的今天，我們還要談什麼報私仇雪家恨嗎？在罪率日高的今天，還要宣揚什麼打鬥傷人新法嗎？在新移民盡力適應這美國社會的今天，還要說什麼嚮往舊環境舊觀點嗎？所以如果我們不去好好地批判這些影片，不健康的主題可能慢慢地侵腐我們的思想。

因此我們希望報章在新片映出前多刊客觀性的影評，僑社團體中也不妨開展電影的討論會。當壞片放映時，我們也要有勇氣去抗議。

＊＊＊

上週邵氏系統的大明星戲院爲了宣傳「毒女」影片，向各週報發出一個有黃色照片的廣告。「東西報」認爲這類照片不但有損華人婦女尊嚴，且有侮辱報刊讀者之嫌。戲院如放映成人電影，大可嚴拒小童觀看。但報刊雜誌等爲家庭讀物，我們的讀者中，老年人、中年人、青少年人都有。作爲報社的記者編輯，要對讀者和社會負責，不能胡亂刊出有傷風化的照片文章。我們憎惡低級趣味的影片，但更反對大明星戲院經理人採取這樣的手段來做生意。

我們拒登那黃色照片後，戲院經理來電說大明星從今不再在「東西報」刊登廣告。但我們認爲值得告慰的是：這裡大多數的商人都是關懷社區福利，有責任感、有商德的一輩。

（劉池光）

米價高漲主因

受輸出價影響

舊金山中華總商會，以米爲華人主要食糧，而月來華埠米價高漲，影響華人生活甚大，該會董事會，特提出討論，並決議函農業部，設法予以調節，茲得農業部函復，以米價高漲，其主要原因，係全球糧食短少所致，去年除美國外各產米地區，因天旱影響收成大爲減少，許多國家要求美國增加食米輸出，並願出高價購買，美國爲免食米因高價輸出國外，故將米價提高，與出口米價平衡，是以過去兩月中五十磅米漲價，其故在此，農業部稱，此乃暫時現象，今年各地豐收，米價當能下降，但農民因成本增加，無論如何難降落未漲價前之價格。

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